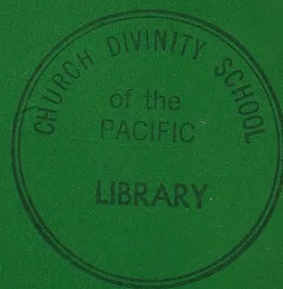


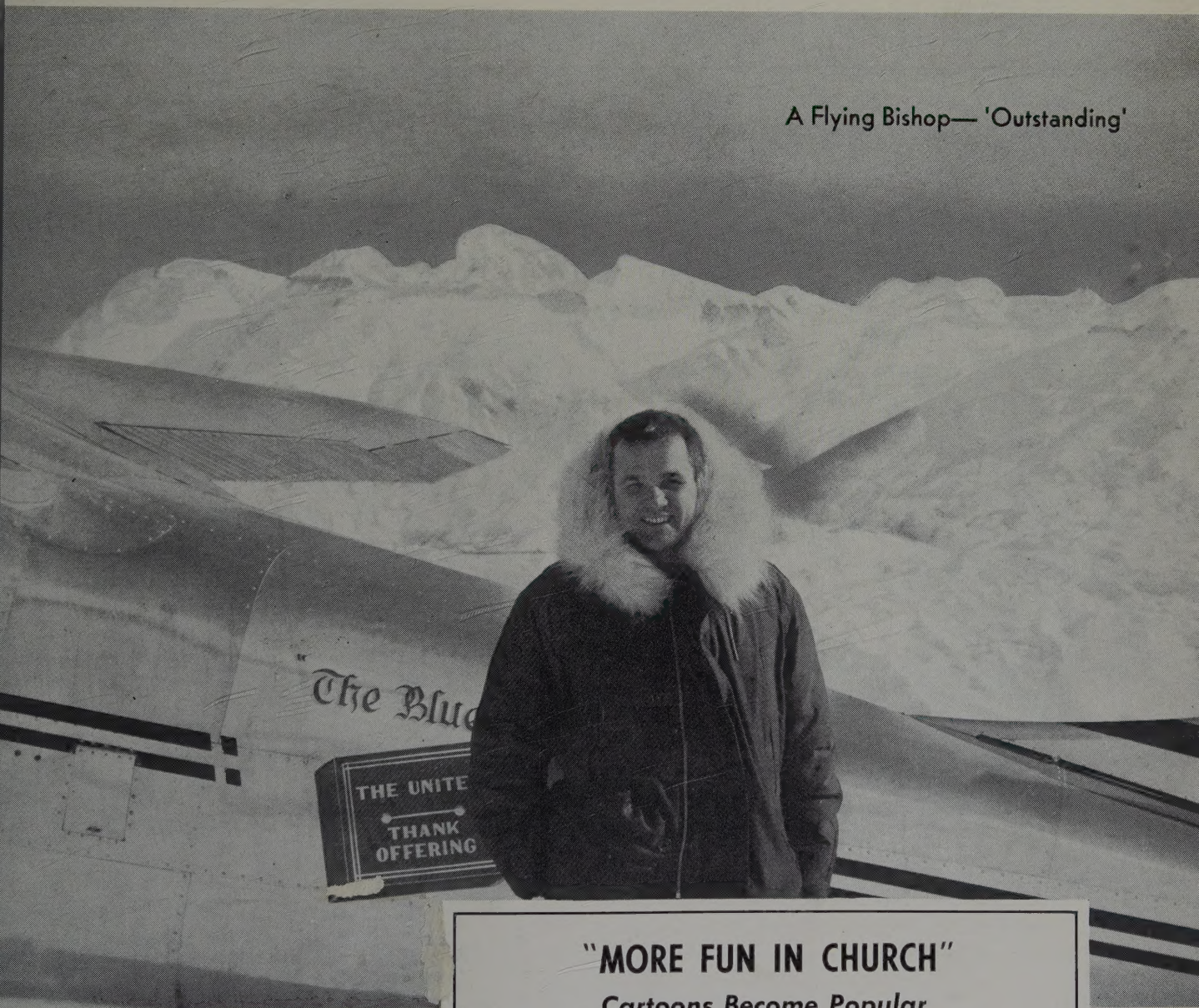
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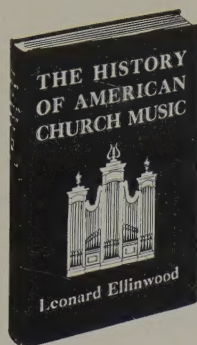
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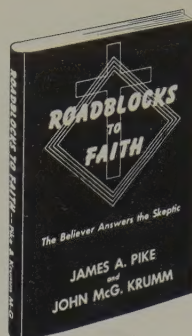
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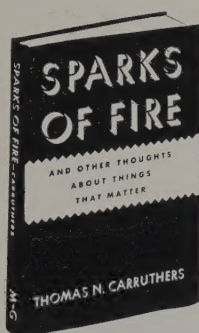


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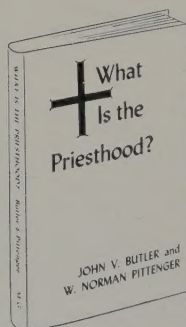


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WHAT IS THE PRIESTHOOD? by John V. Butler and H. Norman Pittenger ought to be read by all young men who are thinking about the Priesthood as a vocation. "Here is a vocation dealing with basic realities, a vocation demanding and dangerous, a vocation utterly necessary for the healing of the world and for the peace that can overrule man's restless heart."

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LETTERS

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NOT VALID

I have read in your issue (ECnews, p. 20-27) the account of a Methodist minister sheltered from bombs in a cellar with others, endeavoring with a crust of bread and some foul water to hold a Holy Communion service. At the end, the question is asked whether this was a valid Communion.

I am more distressed than I can find words to express, that you should have omitted that (column by D. R. Davies). It was your aim to bemuse and befuddle the minds of a lot of good but uneducated Episcopalians, you have chosen the apt way to go about it. Why do you wish to do such a thing?

What is a "valid" Communion? What is meant by "valid" in this connection? You should know perfectly well that "valid," in this connection, has a special meaning and equally well that with an officiating minister who is not ordained episcopally, such as a Methodist, there can be no "valid" Communion, nor with water instead of wine.

Of course the event described was, by definition, not a valid Communion.

Instead of asking if that was a valid communion, why did you not ask whether, on the occasion described, the participants, although not receiving the sacrament of the Body and Blood of Christ, received otherwise divine spiritual grace? As printed in your paper, the article conveys a nasty and wholly unwarranted innuendo against all who hold to the clear and consistent teaching of the Church . . .

In the circumstances described, obviously a reverent priest would not attempt to celebrate the Eucharist with the crust and foul water, but instead would bring those present together with him in an act of spiritual Communion.

EDWARD N. PERKINS
NEW YORK, N. Y.

... This is not and never can be under any circumstances a valid sacrament. The matter and form of a valid sacrament have been set forth too plainly by the Church throughout the centuries to allow any question about this case not conforming to the requirements for validity of sacrament.

... I have no doubt that these two Methodists received a real communion with our Lord despite the lack of proper form and matter. They made a kind of spiritual communion, which I think we must recognize is true whenever any Christian of whatever name goes through, with faith, a rite the end of which is intended to bring a real sense of communion with our Lord.

But to confuse this with validity of sacrament is both sentimental and misleading. A valid sacrament is determined by propriety of minister, matter, form and intention. Without this objective yardstick, how could we ever be sure we receive any sacrament? To substitute for these definite criteria a sentimental situation (however pathetic in itself, as this one surely is) is to confuse things that ought not to be confused. (CONTINUED NEXT PAGE)

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fused. A sacrament is a definite thing. Communion with the Lord Jesus may be had through non-sacramental means and spiritually profitably so. But the two are by no means the same thing . . .

(THE REV.) WILLIAM J. ALBERTS
MEDIA, PA.

THE ACU SPEAKS UP

Any comment on Bishop Hobson's apologia before the House of Bishops concerning the mixed Presbyterian-Episcopal congregations in his diocese must depend solely on what is printed in the Church press, and this does not claim to be a full report of the matter.

But, giving what we have thus been permitted to learn of his defense of admitting baptized but unconfirmed persons to Holy Communion as a normal procedure in two of his parishes—which procedure he evidently hopes to see extended throughout the Church at large—the justification of this practice is merely a sentimental and thoroughly ad hominem appeal to the opinions and practice of the late Bishop Lawrence.

Surely this is not intended to be taken as a serious reason for accepting unconfirmed, baptized persons into full communicant privileges. From past and present practice, Anglican and Roman, many such cases might be cited, but always the question remains: why? If Bishop Lawrence gave and approved the giving of Holy Communion to those who were not confirmed but whom he required to have been baptized, this must have been done for what he considered good religious and theological reasons—not because other clergymen were already doing it.

Baptism is the prior part of Christian initiation and is completed by the gift of the Holy Spirit in the laying on of hands by the bishop; both parts were, in the primitive Church, joined in a single continuous ceremony. Following such initiation the new Christian is fed with the Eucharistic Body and Blood of Christ. Bishop Hobson is willing to give the Holy Communion to those who have only begun to be initiated, and his only defense is a passing reference to an utterance of Lambeth which he does not trouble to quote.

Nevertheless, he does make a definite sacramental stipulation in his experimental program with the Presbyterians which omits Confirmation—a rite closely connected in his own Church with the reception of the two sacraments he believes "generally necessary to salvation" and which is the modern counterpart of the latter half of the ceremony of Christian initiation in the primitive Church.

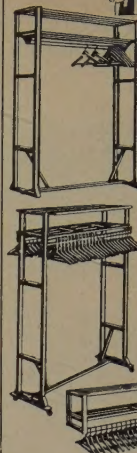
Any appeal to rubrics as to laws leads to legalistic and involved debate. But it would be well to remember the theological and religious implications of the rubrics at the end of the services of Baptism and Confirmation (Prayer Book, pp. 281, 299). These rubrics put into practice that order or sequence which the primitive Church observed when making her converts Christians and communicants.

Bishop Hobson wishes a prompt and practical approach to intercommunion with the Presbyterians in his diocese, and in order to do this, requires that they be baptized. Is this because their own Church requires it? Or because the Episcopal Church requires it—in this case

(CONTINUED ON PAGE 4)

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Color bands at the top and bottom of the covers of *Episcopal Churchnews* correspond to the liturgical colors of the Church year.

Opinions expressed by writers of feature articles and special columns do not necessarily reflect the opinions of the editors or the publisher of *Episcopal Churchnews*.

BACK STAGE WITH THE PUBLISHER

WORKING CLOSELY with Robert Jordan of the National Council, our Al Burlingame is writing a series of articles on the "Builders for Christ" campaign now forging ahead under Jordan's direction throughout the nation. This magazine considers the drive so important that we are devoting additional space to the articles, which we hope will present to readers a clear picture of the needs of the Church in the various "vital" areas. In our last issue, Mr. Burlingame wrote about the overall drive, its aims "in these stormy times." Referring to the promotion side of the campaign, he stated: "By May 2, if any Church member has not been completely awakened to the urgency of . . . capital needs, it will be because he has been stuck in a sealed-up cave on an uncharted island." We hope the piece in this issue will add more fuel to the information fire blazing away under Jordan's guidance.

DR. WALTER LOWRIE, whose article on "Bishops, Essentially" appears in this issue, spent much of his life (23 years) in Rome, Italy, until as he says he was "superannuated and returned to America in 1930." But he was not too feeble to sit at his desk and write for 12 hours a day, putting to use what he had learned, in all, in 27 years of study in Europe. A Princeton graduate in 1890, and now in his eighty-sixth year, Dr. Lowrie published in 1901 a work on Christian archaeology entitled *Monuments of the Early Church*. Forty-six years later, that book—trenchantly revised and very much enlarged—was published by Pantheon Books as *Art in the Early Church*. In all, he has written 20 books on religious and theological subjects, the most important of which, in his opinion, is *Jesus According to St. Mark*, which was destroyed in London during the Blitz because the publisher had not moved stock to a safe place. Some reparation for this loss was made in his publication in 1943 of *The Short Story of Jesus*.

IN GREENWICH, Conn., in December, a daughter of *ECnews's* Dora Chaplin was married to the Rev. John Janney Lloyd, godson and great nephew of the famous missionary bishop, the Rt. Rev. Arthur Seldon Lloyd, and son of the Rev. Dr. J. Hubbard Lloyd, missionary to Japan. Although it is unusual for *ECnews* to print a wedding picture, we felt that since the couple is so well known, it would please their many friends throughout the nation to see them cutting the cake. The bride, Elizabeth Joy Chaplin, one of four delegates-at-large on the National Youth Commission, was elected chairman of evangelism in the United Christian Youth Movement, but married a missionary instead of accepting the appointment. Mrs. Chaplin informed us. The bridegroom, son of Mrs. J. Hubbard Lloyd of Arlington, Va., and the late Dr. Lloyd, is a graduate of Virginia Theological Seminary and is doing graduate work at Harvard. The couple will leave for Japan next Summer.



Bradford Bachrach
After wedding at Christ Church, Greenwich

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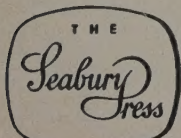
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the Episcopal Church as represented by himself, the chief pastor of the Episcopal Church in that region. Or is there any other reason, perhaps more authoritative?

Meanwhile he prays, in the presence of his own flock, for those who are becoming communicants by a definite act in which he is necessarily and in person concerned: "We made our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, *by this sign*, of thy favor and goodness toward them..." Is this here a blessing which Presbyterians are to be denied, even though they are baptized?

(THE REV.) ELWOOD C. BOGGESS
DOCTRINE COMMITTEE CHAIRMAN
AMERICAN CHURCH UNION

■ RE: SEMINARY SUPPORT

You were kind enough to publish my letter last January re: Theological School Sunday special collections. May I venture to repeat what I wrote then and hope that you will again publish my views?

The local churches dislike these special collections. It would be better to include the expense of our theological schools in the total budget. It would be more business-like and less haphazard to assess each church. As it is, some churches pay and some don't. Some churches figure that when they have their budgets set up, that's that.

Could it be that the whole financial structure of our beloved PECUSA is out-moded and needs to be brought up-to-date? Why not include the cost of our theological schools in the national Church budget? Why not do God's business in a business-like way?

(THE REV.) GEORGE E. GOODERHAM
YREKA, CALIF.

■ LIKED EDITORIAL

It isn't often that an editorial remains in one's mind for a year, but on this New Year's Day I have been remembering the editorial you had at this time last year on the Feast of the Circumcision.

Your editorials are always good, but that particular one I shall never forget. It would be well worth repeating each year. I realize you can't do it this year—I work for a magazine, too.

Please accept my thanks for being a truly Christian magazine, not in any narrow, negative, sanctimonious sense but in a deep and positive sense.

FLORA M. HANDLEY
NEW YORK, N. Y.

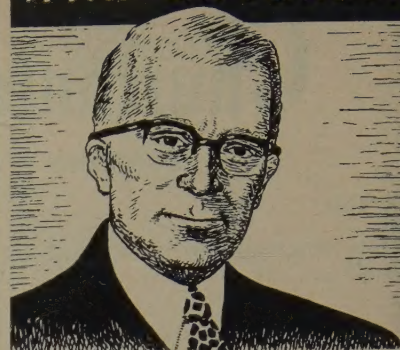
■ LOYALTY LACKING

Congratulations on Jan. 10 issue. I wish I could get you subscribers, but people are difficult. A tremendous weakness of our Church is indifference to the Church Press. I see *Presbyterian Life* and *The Advocate* in homes where they belong, but our people, by and large, lack loyalty.

In the issue, "Casserley is masterly" (ouch), the review of the year excellent, Sayre significant, Neill is keen. Chaplin, as always, competent and understanding. Keep it up.

(THE REV.) R. B. GRIBBON
CHILLICOTHE, MO.

A PARSON PONDERES



Common sense is a contradiction in terms. Nothing is quite so uncommon as common sense. Appeals based on this premise reason fail to reach a large part of the community. Evidence to this fact may be garnered in abundance by listening to the nonsense pouring from screens and loud speakers.

What then? Shall reason be thrown to the wind? Shall the policy of considered silliness become a settled program? In some circles this has already happened. "Come now and let us reason together" has given way to the plea "Come now let us emote together." So called saints have come to look with suspicion on the appeal to common sense.

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by J. V. LANGMEAD CASSERLEY

Man Proposes — God Disposes

The changing of a government often turns out a less revolutionary and world-shattering process than it seemed to be in the hour of victory immediately after the election. "We have attained the power. Behold we will make all things new!" cry the jubilant supporters of the party that has won at last after so many defeats. But in fact their hopes are bound to be frustrated. A new government is not confronted with a blank sheet upon which it may write what it wills when it wills. On the contrary, it finds itself confronted with the concrete facts of an economic, domestic and international situation, facts which cannot easily be altered very much, if at all, facts which present a challenge which must be met by immediate action, and which will to a considerable extent determine the form which that action must take, and quite certainly rule out the possibility of many of the policies which most of its supporters expect and desire the new government to uphold. New governments almost always disappoint their supporters, especially their more enthusiastic supporters. It was so in Britain when the conservatives took office in 1951, and so it is in America today. For the President's legislative proposals for the new session, if not quite the 'new deal', and not quite the 'fair deal' either, might not unjustly be termed the 're-deal'. Implicitly the programme acknowledges that the changes and enactments of the last twenty years are fundamentally irreversible. These changes were not merely brilliant improvisations conceived in the fertile brains of Presidents Roosevelt and Truman. They were prompted by real situations, and very largely necessitated by real situations. In their turn they have created new situations, from which it is no longer possible or desirable to retreat. Of course, what has been accomplished can be revised and reshaped, purged of its errors and mistakes in the light of experience. What is impossible, however, is that mere 'putting back of the clock', that return to the 'good old days', which is fondest and vainest, dream of the reactionary.

The Reality of Providence

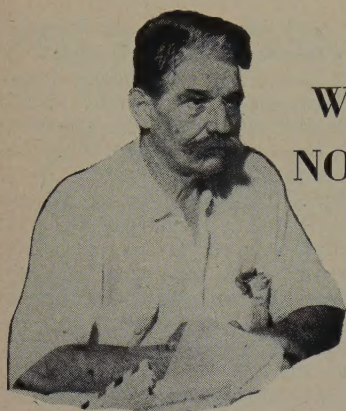
All this is elementary enough, no doubt—but how often the more zealous political partisans forget it, and expect and demand from their leaders impossible reversals of national policy. (The trouble about the more fanatical political partisans is that it is so difficult to be sure which motive is really uppermost in their souls—love of their own party or hatred of its rival.) The Christian mind, however, may well feel inspired by such considerations as these to an almost theological course of reflection. Men are not, as they so often suppose themselves to be, the masters and lords of the historical process. Ultimately it is always God who is in control of events, disciplining and guiding men by the relentless pressure of changing circumstances. "There's a divinity doth shape our ends, rough hew them how we will." The greatest events in history happen, not when men succeed

merely in doing what they want to do, in imposing their own ideas and purposes on their fellows, but when men do what they have to do, responding humbly to the challenge of immediate needs and circumstances. Thus, for example, the great changes of the last twenty years—the new responsibility of government for the physical and economic welfare of the people, the new and deeper involvement of America in world affairs, in the United Nations and the great defensive alliance of the free world—is not simply the work and achievement of the men who held office while these changes were taking place. On the contrary it is the work of God the Lord of History, Who made the nation to stand in a situation in which it could do no other than what it did. To accept these developments as necessary and irreversible in their essentials is in fact a work of humble and commendable piety, and it is in this way that the President, so singularly free of any worked out and systematic political philosophy of his own, so obviously interprets his relationship to the course of events. It is on the whole the party men, who want rallying cries for the elections—"Vote for us because our opponents are reckless reactionaries!" or "Vote for us because our opponents, when they were in power, misled and betrayed the nation!"—who are disappointed by the President's moderation, his insistence on carrying on from the point at which his predecessors left off, in a manner dictated more by the needs of the time than by party rancour and prejudice. But the rest of us, and that is the majority of us, while no doubt critical of many details, may well rejoice at the general tone of the President's legislative proposals.

A Fearful Risk

After a long round of the usual preliminary haggling, this time of a more than usually fatuous character, it is reasonable to assume that the Foreign Ministers Conference will start in Berlin on the agreed date of January 25th. Unfortunately it would begin with western unity more strained and doubtful about its future—and Russian hopes of splitting it higher—than at any time during the last few years. The cause of this uncertainty was a very ominous, if in many ways understandable and defensible, diplomatic development during the closing weeks of 1953. For various reasons, which perhaps call for more sympathy and understanding that they have always received during recent months, France has notoriously become the weakest link in the chain of western alliances, with the possible exception of torn and divided Italy. For one thing, although she has shared—apart from her large but at the moment politically impotent communist minority—the western fear of Russian aggression, and determination to resist it, she has by no means shed the traditional French suspicion of any kind of German military power. It was some of her own leaders who first proposed that if Germany was to be allowed to rearm at all she should do so only within the framework of a European Defense Force. However, these 'European minded' French statesmen have so far failed to set at rest the lingering doubts of their fellow countrymen. In what was almost cer-

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Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

tainly intended to be a supreme effort to persuade France to fall into line with her allies on this vital question of defence policy, Mr. Dulles declared that her failure to do so within a period of six months would necessitate what he called an "agonizing reappraisal" of the United States Policy in Europe. As to precisely what he meant no two commentators whether official or unofficial, seem able to agree. In European and British political and newspaper commentary, however, his remarks have generally been taken to mean that American troops may be withdrawn from Europe if the European Defense Force does not soon become a reality. Sir Winston Churchill has made it plain that if the worst comes to the worst British troops will be withdrawn also, for Britain will undertake no European responsibilities except with America as a partner. We must all devoutly hope that the effect of these warnings will be to persuade France she has no practicable alternative but to go forward with the policy which she herself did so much to initiate. But we cannot at the moment be by any means certain that this is what in fact will happen. Many Frenchmen are still more afraid of Germany than of Russia, and not a few French statesmen, on the right as well as the left, are beginning to talk openly about a new approach to Russia as an alternative to agreeing to any German rearmament at all. France still has an alliance with Russia lying in the cupboard. There are those Frenchmen who propose that it should be taken out to see if it is still wholesome and edible. If such a dramatic change of French policy should occur it would be Russia's greatest diplomatic success since the end of the war. Mr. Dulles' warning involved taking one of those risks—we hope, a calculated one—which are often unavoidable in politics, as indeed in all other forms of human action. If it succeeds in persuading France that her best defense against all possible dangers is the loyalty and cooperation of her present allies it will doubtless be hailed as a great act of daring statesmanship. But if it fails the consequences for the whole world may be calamitous indeed. We can only hope and pray that it may succeed. But even if it does succeed it will still be true that it was a fearful risk to have taken. We trust that, for the sake of our nerves, Mr. Dulles will not draw his bow at this kind of venture too often.

Not more than one fourth of the contents of "Christian Interpretation" can be reprinted without special permission. This article is based generally on the news and editorial columns of "The New York Times," "The London Weekly Review," "The Manchester Guardian" and "France-Soir."

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Jaycee 'Outstanding Men' Award Goes to Alaska's Bishop Gordon

While agencies of the Church pushed ahead on programs that will be of inestimable value to Episcopalians in particular and the nation in general, and as the swing of diocesan conventions started on the upward curve, individual leaders—bishops and clergy—moved into the winter spotlight.

Just about the time this magazine was to go to press, the Rt. Rev. William J. Gordon, Jr., Bishop of the Missionary District of Alaska, was among "ten outstanding young men of 1953" honored at a banquet in Seattle (Jan. 23) after being named for the award by the U. S. Junior Chamber of Commerce. The bishop was the only clergyman in the group, which was to gain special commendation by LOOK Magazine in its issue of Feb. 9 under the section "LOOK Applauds."

And *ECnews* also applauds. The reason for the Jaycee award to Bishop Gordon does not have to be explained any more fully than in the words of that energetic young man, sent in a letter to this magazine expressing his "surprise" at being chosen for the national honor. As he says: "The only time I was more surprised was when I was chosen bishop of Alaska at the age of twenty-nine."

This is what happened: Last Fall, some members of the Jaycees in his home town of Spray, North Carolina, wrote to the bishop, asking for information about his life, stating that they were going to nominate him for the Junior Chamber's award. He sent along the information, he reports, and thanked them, promptly forgetting all about it.

"I knew there would be hundreds of nominations and, while I did appreciate being singled out by my friends at home, I never dreamed that

The young (he's now 34) bishop, with modesty seeping through his words sent from the frigid area, says that he feels there are many reasons why he does not merit the honor, because: "In a very real way the distinctive work for which I have been commended is just exactly the kind of thing that I enjoy doing most."

What does he do, besides flying around in his private plane, "The Blue Box," presented to him in 1952 by the women of the Episcopal



United Press

Bishop Pardue helps Santa at Neubiberg Air Base (see story, next page).

I would receive any serious consideration nationally. Of course, I do feel highly honored to be thus chosen. I certainly do not deserve it, but I am wonderfully pleased that nation-wide judges should feel that the Church is making a contribution that should be recognized in this way."

Church through their United Thank Offering? (On COVER PHOTO, bishop stands in front of plane.) Here is a brief roundup, in his words, that give an inkling of the reason the Jaycees singled him out:

"I thoroughly enjoyed traveling six thousand miles by dog team in

my service at St. Thomas' Mission, Point Hope, before my election to the episcopate. The fact that it was necessary and the only way to get around and that such travel enabled me to minister to the four villages committed to my care along the 400 miles of the Arctic coast is true, but except for the occasions when I had to buck bitter head winds or for a rare instance when I had difficulties like falling through the ice of the Arctic Ocean, I really enjoyed what I had to do. Likewise, I got a wonderful thrill out of ministering to the needs of an Eskimo village, where people looked to me for all their needs in body, mind and spirit.

"In the same way, I enjoy my work as bishop. It may be unique and different in some ways, because of the expanse that is Alaska and its remoteness and the scattered nature of our work with the Indians, Eskimos and whites. However, I do like flying my own plane in making my visitations—even sometimes when I have to 'firepot' the engine when the temperature drops to 35 degrees below zero. I really enjoy being able to minister to isolated needy communities who look to the Church for vital power in all aspects of their life through our ministry of the Gospel of Christ and our allied ministry of medicine and education.

"My citation from the Jaycees commends me almost without exception for the things I enjoy doing most, and I hardly think a man should be singled out as outstanding for doing the things he likes to do best. The ones who most deserve praise are those who do well the things that they do not like to do.

"The main power of this award to me is the knowledge that the world at large is beginning to understand in a very real way the strength of the mission of the Church. This honor that happens to come to me is directly a commendation of the efforts of men and women who, without any award and often in an unspectacular way, are serving lovingly and diligently so that the Gospel of Christ may be truly taught to all mankind."

An irony of fate: Ordinarily, Seattle in the State of Washington would be an ideal spot for the Bishop of Alaska to journey to for the award dinner. But, the bishop was to be on a speaking tour in the State of Florida at that time—1500 miles from Fairbanks.

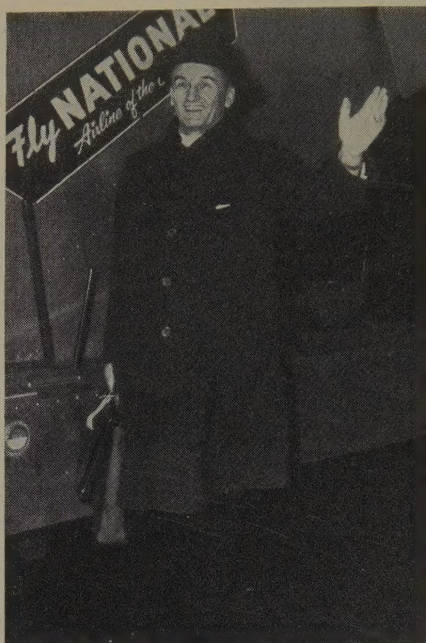
Would he be on hand for the Seattle fete? He has arranged to be away from his Florida responsibilities (for three days) and was scheduled to fly to Seattle for the dinner, hopping a plane again afterward for the sunny climes to resume his speaking tour.

Armed Forces Visit

In another part of the world, Pittsburgh's Bishop Austin Pardue paid another of his famed visits to Air Force installations overseas, parallel-

ing last winter's mission to Korea. This time it was to air bases in France, Germany and England, with the bishop preaching to overflow congregations at Christmas Eve services at the American Church in Wiesbaden.

In the course of his travels—the bishop is now back in the U. S.—he visited SHAPE headquarters near Versailles; the Rhein-Main Air Base; Heidelberg; Ramstein in the Black Forest, headquarters of the 12th Air



Bishop Peabody Set to Embark

Force; Laon, France; Neubiberg and America's land-locked navy in Germany, known as the Rhine patrol.

Highlight of the bishop's trip was a visit to Berlin and a tour of both the American and Soviet zones. To reach the former German capital, he had to fly over the Soviet zone.

In Berlin he met Germany's much-publicized Bishop Otto Dibelius, head of the German Lutheran and Evangelical Churches, whose ministry in East Germany, where most of his churches lie, is carried on, according to Bishop Pardue, "with utter fearlessness."

The courageous bishop, who preached in cafes on Christmas Eve because the Communists would not let him have a place to hold services, was described by Pittsburgh's diocesan as "a fine gentleman with a moustache and a goatee and quite a formal appearance, but a dancing twinkle in his eye (that) shows he has a fine sense of humor."

"However," Bishop Pardue continued, in describing Germany's great Protestant leader, "one senses him to be a real man of iron, and his record shows that he is one of the great living saints as well as a famous patriot."

While in Berlin, Bishop Pardue also visited a refugee camp and made five transcriptions for radio broad-

casts over the American-European network. The broadcasts will be beamed, one a week for the next five weeks, not only to West Berliners but to many millions living behind the Iron Curtain.

Met Air Force Chiefs

The bishop's tour was conducted on a similar pattern to his Korean mission, with visits to as many installations as possible within a month's time—he arrived in France, Dec. 19—and conferences with chaplains and Air Force chiefs including General Norstad, Commander-in-Chief of the U. S. Air Force in Europe and Maj. Gen. Robert M. Lee, Commander-in-Chief of the 12th Air Force.

The bishop's escorts were Fr. Zielinski, a Roman Catholic priest and Chief of Chaplains of the European theatre, and the Rev. Silas Meckel, a Congregational minister and Deputy Assistant Chaplain.

At each installation the bishop held services and talked with servicemen, holding confirmations in some cases. He met several German Churchmen and civilians and was able to gain an insight into a country reluctantly grateful for the necessary defense barrier which American occupation forces were providing against the continuing threat of Communism.

In a series of diary-style releases, the bishop kept American readers informed of his travels and reactions, which included admiration for the degree of cooperation between Protestant and Roman Catholic chaplains and for the high morale of those servicemen obliged, in some cases, to live under poor housing conditions and with few recreational facilities, and regret that so little cultural fraternization was possible between occupation forces and German middle-class families.

Gift Trip to the Caribbean

Also among the traveling bishops was the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York, who has been enjoying a gift of his diocese honoring the bishop's 15th year of consecration.

The gift? A trip to the mission field of the Caribbean Islands and Central America, particularly appreciated by Bishop Peabody because of his deep interest in missionary work dating from his experiences in the Philippine Islands as a missionary from 1911 to 1913.

The bishop has already visited Havana. Stop-overs of Port-au-Prince, San Juan, St. Croix in the Virgin Islands, the Barbados, Trinidad, the Panama Canal Zone and Mexico City were also on his agenda.

The seven-weeks' trip, which will include preaching engagements, is being made with the approval of the Rt. Rev. John Boyd Bentley, in

charge of National Council's Overseas Department. Because of a gift from the Woman's Auxiliary of Central New York, Mrs. Peabody was able to accompany her husband.

Bishop Roberts Retires

Meanwhile, the man who originally didn't want to stay in South Dakota retired after a 45-year ministry—in that state.

Bishop W. Blair Roberts confessed that when he began his ministry in 1908 he kept a calendar to mark off the days until his time was up in the missionary district. By the time that date arrived, however, he had grown so to love the country and the people in his White and Indian congregations that he couldn't leave. So he stayed to become first suffragan bishop, then bishop.

His retirement was effective Jan. 1 and on Jan. 6, the Feast of the Epiphany, he installed his bishop coadjutor, the Rt. Rev. Conrad H. Gesner, as diocesan.

Bishop Roberts, a graduate of Berkeley Divinity School, New Haven, was ordained to the priesthood in 1909 and assigned to the newly-opened Rosebud territory, where in that pioneering area his "churches" included homes, schools, bars, stores or hall as well as Church of the Incarnation, Dallas, S. D.

During World War I he served as an Army chaplain and remained active in the Officers' Reserve Corps until 1945, when he was retired as a lieutenant colonel. Fourteen years after his arrival in South Dakota he was elected suffragan bishop and in 1931 became bishop.

The service he rendered his people can perhaps best be summed up by what he once told them: "I am never too tired nor in too much of a hurry to meet with you and talk things over."

Europe, Near East Tour

A Fort Wayne, Ind., clergyman is responsible for providing some 50 church people, clergy and laity a "Mardi Gras of good fun and fellowship just before Lent."

The Rev. George B. Wood, rector of Trinity Church, Fort Wayne, is conducting a 15,000-mile tour of Southern Europe and the Near East which will include conferences with political and religious leaders in crisis areas there.

Fr. Wood was asked to conduct the tour because of contacts he developed little over a year ago when he was a member of the Sherwood Eddy Seminar which studied social, political, economic and religious conditions in Europe. The purpose of this tour is to enable its participants to visit places of religious and historical interest as well as to enjoy a vacation abroad.

Personally planned by the Fort Wayne rector, the tour (getting un-

derway Feb. 8) will include a stop in Paris first to see among other things the Opera House, Church of the Madeleine, the American and British Embassies and the Tomb of the Unknown Soldier. In Rome the group will travel the route of St. Paul from his imprisonment to his trial to his execution and will have a private audience with Pope Pius.

The group will see the places where Christianity began in Jerusalem and will meet the Rt. Rev. Western Henry Stewart, Anglican bishop there. Conferences with Egyptian political leaders and visits to Lebanon, Syria, Jordan and Israel are scheduled. In Greece they'll meet the Grand Patriarch of the Greek Orthodox Church and visit the smallest cathedral in the world, the Little Metropole Cathedral.

The tour will include also a stop in Switzerland where the group will visit headquarters of the World Council of Churches in Geneva as well as interview Gunnar Myrdal, executive secretary of the UN Economic Commission for Europe.

The 20-day trip will end Feb. 27. A four-day extension for a visit to England is optional.

Clergy Tops 7,000 Mark, First Time in History

All-time highs in the number of clergy, baptisms and confirmations were recorded in 1953 by the Episcopal Church, according to statistics in the recently-released 1954 Episcopal Church Annual. Contributions to the Church also set a record.

The Annual reports an increase of 75,110 (2.77 per cent) in the number of Church members (baptized persons) over last year, bringing total membership to 2,790,935.

A gain of 275, or nearly four per cent, brought the clergy total to 7,233—the first time in the Church's history that this figure has exceeded 7,000.

A large increase of 779 (11.17 per cent) was reported for lay readers, indicative of the important role they now play in the Church. The lay reader total now has reached 7,750—517 more than the clergy.

Baptisms last year totaled 112,488, the largest number ever reported, representing an increase of 5,086 or 4.74 per cent.

The number of persons confirmed, including those from other Communions, reached a new high of 94,600—an increase of 5,511 (7.39 per cent) over 1952.

Total receipts for all purposes reached the previously unequalled amount of \$103,415,690—an increase over 1952 of \$11,832,578 (12.92 per cent).

Yearbook statistics also recorded gains in Church School pupils and teachers in organized parishes and missions. Church School pupils now total 618,002, an increase of 32,904, and teachers 71,096, an increase of

4,138, keeping the ratio of pupils to teachers the same as last year—8.6 to 1.

There was a small increase of 45 in the number of organized parishes and missions, the total now being 7,999. The peak number of parishes and missions (8,586) was reached in 1919, and for the next 27 years there was a gradual decrease; but since 1946 the number has increased.

There were 657 candidates for Holy Orders recorded during the year—an increase of 11.54 per cent—while 367 priests and 403 deacons were ordained as compared with 310 priests and 343 deacons in 1952.

The total number of marriages was 26,296, a decrease of 2,123 (7.47 per cent), and burials 54,660, a decrease of 688, or 1.24 per cent.

The Episcopal Church Annual is issued by the Morehouse-Gorham Company of New York, Chicago and San Francisco, Linden H. Morehouse, editor and publisher.

All-Time Building Mark Set by Churches in '53

According to the Departments of Commerce and Labor in Washington, American churches set an all-time building record in 1953.

A total of \$474,000,000 worth of new construction was started by religious groups during the year, *Religious News Service* reports, adding that this was an increase of \$75,000,000 over the \$399,000,000 spent in 1952.

Parochial schools and private colleges also broke records for construction during the year. Total value of new buildings and additions erected was \$425,000,000, compared with \$351,000,000 in 1952.

Meanwhile, private hospitals, orphanages, homes for the aged and other institutions launched \$316,000,000 worth of new buildings last year as against \$394,000,000 in 1952 and \$419,000,000 in 1951. Since hospitals were not affected by the construction controls put into force in 1950 after the outbreak of the Korean war, no backlog developed in that field, as it did in the case of churches and schools.

Social and recreational construction by non-profit groups totaled \$163,000,000 in 1953, a record amount.

National Council Airs Problems of Evangelism

Ways in which evangelism can be intensified and coordinated with other programs of the Church were discussed at a recent "intramural" meeting at Seabury House, Greenwich, Conn., with officers from both Church Missions House in New York and Tucker House in Greenwich present.

National Council department heads presented proposed plans and programs for 1954, and explanations

were made of the functions and operations of the departments for the purpose of creating better understanding.

The group was addressed by Presiding Bishop Henry Knox Sherrill.

Besides making plans, Council officers found themselves in unanimous agreement on one point: That evangelism is already an implicit part of every phase of the Church's work.

DIOCESAN

Former Roosevelt Envoy Presents Gift to Parish

Two carved wooden chancel screens, 16 by 18 feet in size, have been presented to New York's St. Bartholomew's Church by Myron C. Taylor, former representative of the late President Franklin D. Roosevelt to the Vatican.

The screens, dedicated by the church's rector, the Rev. Dr. Anson Phelps Stokes, Jr., at a January service, are a memorial to Taylor's late brother, Willard.

They symbolize, in Dr. Stokes' words, "the role of Christian faith in binding peoples and nations together—an undertaking in which the donor, himself, has played an outstanding part, in serving not only as representative to the Vatican but also in negotiations with the leaders of the World Council of Churches, the Anglican Communion and many Orthodox and other Church groups..."

The theme of the carved wooden panels is the tree of life, bearing 12 kinds of fruit, whose leaves are for the healing of the nations. The shields on the north screen represent figures taken from the 11th Chapter of Isaiah—the wolf and the lamb, the child and the leopard, the spear and the pruning hook, swords turned into ploughshares, the lion eating straw like the ox, and the child's hands holding an asp.

Shields on the south screen symbolize the United Nations, World Council of Churches, See of Canterbury, Malta, and Papacy and the U. S.

Also during the Jan. 10 service was the dedication of a plaque, paying tribute to the service of the Rev. Dr. George P. T. Sargent, rector emeritus of St. Bartholomew's, who served as the church's seventh rector from 1933-50. Dr. Sargent will preach the sermon.

Bishop DeWolfe Dedicates Church of the Holy Family

Another milestone in the Church's work among Brooklyn's Spanish-speaking communicants, most of whom are Puerto Ricans, was passed with the recent dedication of the Church of the Holy Family on 450 Atlantic Avenue.

The congregation, under the leadership of the Rev. Louis Meyer, one



Bishop DeWolfe (r.) and procession entering Church of the Holy Family

of two priests heading Spanish congregations under the direction of Archdeacon A. Edward Saunders, has outgrown its former place of worship, Grace Church, Conselyea Street.

Six hundred worshippers witnessed the dedication by the Rt. Rev. James P. DeWolfe, Long Island's diocesan, and heard the bishop's sermon.

At a reception attended by the entire congregation after the service, Bishop DeWolfe, Suffragan Bishop Jonathan G. Sherman and Archdeacon Saunders were greeted by Fr. Meyer and heads of various parish organizations. The Puerto Rican government sent greetings and expressed appreciation for the interest and help of the Diocese of Long Island. Parish organizations present included Men of the Holy Cross, the Woman's Auxiliary, Girls Friendly Society, Sunday School and choir.

Dr. Saunders reports that work among Spanish people is progressing rapidly. The second Spanish congregation is located at Christ Church, Clinton Street, under the leadership of the Rev. Angel Fernandez, who came to the Episcopal Church from another Protestant denomination, bringing with him his entire congregation of 50 people.

Half the members of the Church of the Holy Family were Episcopalians in their native Puerto Rico. These people are a proud and deeply religious group and will, according to Archdeacon Saunders, make a great contribution to the life of the Church.

8000 'Pilgrims' Visit Christmas Ship, Garden

When the curtain fell on New Year's Day on a unique display of a Christmas Ship and Garden in the Lady Chapel of St. Martin's Church,

Harlem, more than 8,000 "pilgrims" of all faiths had "dropped by" to take a look and say a prayer. The unusual exhibit has an interesting history and symbolism.

Based on the theme of the traditional carol, "I Saw Three Ships," it depicts the Holy Family setting sail in a bronze sailing vessel. The ship was brought from Denmark by the church's rector, the Rev. Dr. John H. Johnson. It represents the Church.

Around the "sea" is a garden planted with white and yellow chrysanthemums, poinsettias, purple heather and red carnations. In a little pool lined with New Hampshire moss are three fish. They represent the Holy Communion. There is a Dove of Peace, and angels as a reminder of those who announced Christ's birth. The rocks on the shore come from Iceland, Spain, Scotland, England, Canada, France and the U. S. A pink azalea shrub, symbolic of the Tree of Life, is hung with tiny silver bells, which came from Czechoslovakia before World War II. They are for Brotherhood.

The Christmas Ship and Garden were designed by a parishoner—Gordon L. Hall, assisted by Mrs. Delores Jones, Miss Catherine B. Ascherl, Mrs. John H. Johnson and Cyril H. Robinson.

\$875,000 in Gifts, Bequests To Benefit Three Churches

Three churches will benefit from gifts and bequests totaling more than \$875,000.

They include St. John's, Salem, N. J., which will receive \$30,000 annually from a \$600,000 trust fund of the late Eugene H. Rumsey; Grace and St. Peter's, Baltimore, which was left an endowment trust of more than \$250,000 by the late Miss D.



*St. John's rector receives anonymous gift from Bishop Wright.**

Josephine Slagle, and St. John's, Wilmington, N. C., to which an anonymous building fund gift of \$25,000 has been made.

Mr. Rumsey died in 1944, naming as lifetime beneficiaries Mrs. Ella Rumsey of Germantown, Pa., and Mrs. Margaret Rumsey. Both are now deceased, and St. John's, by terms of the will, becomes beneficiary. The New Jersey parish will receive \$30,000 annually from the estate. Should the church cease to exist, the Salem County Memorial hospital, which now receives a \$5,000 legacy from the fund, will become the beneficiary. Should the hospital terminate, the income will go to Cornell University, from which Mr. Rumsey was graduated in 1889.

The Slagle will provides that the trust fund set up for Grace and St. Peter's be used, in part, to foster missionary work of the parish's Woman's Auxiliary, of which Miss Slagle was a past president. The will provides that should the congregation cease to hold services for 18 months, the money will revert to the endowment fund of the Diocese of Maryland.

A lifelong member of Grace and St. Peter's, Miss Slagle was active in many diocesan and parochial activities. At the time of her death, Nov. 15, she was a member of the Board of Directors of the Church Mission of Help and St. Gabriel's Home for Convalescent Children and was custodian for the United Thank Offering.

At a recent service marking this parish's 100th anniversary, the Rev. Kirk Cresap, rector of St. John's, Wilmington, N. C., received a gift of \$25,000 from an anonymous donor, the money to be used in a relocation and rebuilding project in which the church is embarking.

EDUCATION

Reasoning Without God Hit By Atom Scientist

Life can't be reduced to anything so simple as a series of algebra problems.

So thinks Dr. William G. Pollard, of Oak Ridge, Tenn., famed atom scientist and one of the first perpetual deacons to be ordained last year under the revised canons of the 1952 General Convention.

The 41-year-old director of the Oak Ridge Institute of Nuclear Studies was one of the featured speakers at the Eighth Annual Anglican Seminary Conference, held at the Episcopal Theological Seminary of the Southwest, Austin, Texas.

Addressing more than 60 seminarians from seminaries throughout the U. S. and Canada, he explained that we can never gain any concept of God as the director of history—of God's still being in control of His own creation and its history—if we think of history, both past and present, as being just another equation to be solved.

People today, he declared, according to *Religious News Service*, have an increasing tendency to regard life as a series of problems to be solved like an equation. The idea behind this is that history is within our control, that the future is in our hands.

"Take a look at any total college curriculum," the deacon-scientist pointed out. "The students come out thinking that every problem, frustra-

tion and difficulty can and must be solved. They consider the question of how to control history the same kind of problem as how to make the atom bomb."

In other words, he said, religion has become a device for solving man's problems. "We look at history as if to say, 'Here is another problem for human ingenuity.'" The answer?

"We have," according to Dr. Pollard, "to get a new motive for thinking, a motive that involves some understanding of the profundity and mystery of being . . ."

Another featured speaker, the Rev. Charles D. Kean, recently-appointed rector of Washington's Church of the Epiphany, cited "nihilism" as the greatest enemy of culture and described it as arising out of the despair that any culture can ever achieve a permanent relationship between people. True religion, he noted, also is an enemy of culture, but in a special way: It challenges culture, and this challenge leads to new cultural patterns.

In the same way, according to Mr. Kean, the ministry must give a challenge to the people with whom it wishes to communicate. And communication is one of the greatest problems confronted by the clergy today.

"We as priests and ministers," he pointed out, "stand in two cultures. No matter how critical we become of our secular culture, we ourselves are still a product of that culture. If the minister is going to be able to talk to Mr. Brown, he has to challenge Mr. Brown's universe. In order to communicate, the minister has to challenge that which Mr. Brown wants most desperately to believe in . . ."

ANNIVERSARIES

Parish Sesquicentennial Observed for Six Weeks

The Christmas Eve Eucharist celebration was more than just an annual event for a church in Ohio. It began a six-week observance of the sesquicentennial anniversary of that church, which ended Feb. 6, the actual founding date.

A sesquicentennial is an occasion in itself but St. John's Church, Worthington, Ohio, made it outstanding by the way the congregation observed it under the chairmanship of Dr. Delbert Oberteuffer of the Ohio State University faculty.

Nearly three years of planning led up to the Christmas Eve kick-off. Chosen as the theme was, "As we were served, so shall we serve others." Living up to that, the congregation pledged 10 per cent of all money raised for the celebration to "some new mission of the Episcopal Church just getting started in a promising field of work."

* (L. to r.) The Rev. Kirk Cresap, Bishop Thomas H. Wright of East Carolina, retired Bishop Robert E. Gribbin of Western North Carolina, former rector of St. John's; the Rev. Edgar W. Halleck, rector emeritus of St. John's, and E. S. Capps, Jr., chairman of the Rebuilding Fund.

By unanimous vote the special gift of more than \$800 was earmarked for Church of the Good Shepherd in Prospect, Ore., a new mission opened less than two years ago under circumstances similar to those that faced St. John's back in 1804.

Other funds went to complete re-decoration and restoration of St. John's—new lighting, improved heating, ceiling insulation and rebuilt stained glass windows.

A series of special Sunday services was planned for the six-weeks period with Church leaders invited to relate the past to the future in major areas of Church life.

Among the guest speakers were the Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio; the Rt. Rev. William Crittenden, Bishop of Erie; Dr. Richard Salomon of the faculty of Bexley Hall, the Divinity School of Kenyon College; the Rev. W. Norman Pittenger of General Theological Seminary, N. Y.; the Rev. Almon Pepper, director of National Council's Department of Christian Social Relations, and the Rev. Charles H. Long, Jr., assistant secretary of NC's Overseas Department.

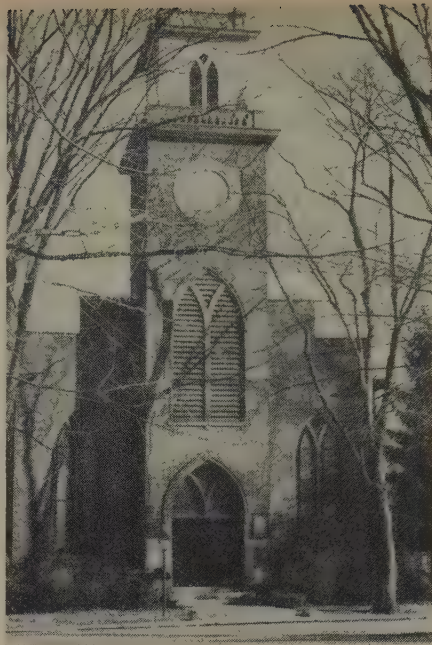
A Feast of Lights service was held Jan. 17, based on a special script written by the young people of the parish and telling the history of the Episcopal Church in Worthington and Ohio.

Lay leaders in the church who helped plan these and other anniversary events include George E. Mumma, Miss Ann Hansen, Allan McGregor, Robert Nash and Mrs. William Leeper.

St. John's parish, oldest Episcopal Church in the Northwest Territory, was founded by a group of settlers who came from Connecticut under the leadership of Rev. James Kilbourne, who, as a deacon never advanced to the priesthood, served for 23 years.

In 1817 the parish received its first rector, the Rev. Philander Chase, who while there was elected first Bishop of Ohio and who founded the school that was later moved to Gambier, and is now known as Kenyon College.

In the past six years, St. John's has nearly doubled its membership and its parish budget and tripled its contribution to the Church's Program. The Rev. Harris J. Mowry, Jr., has been rector since 1949.



St. John's—a helping hand

connection with military operations." It was awarded for service with the 931st Engineer Aviation Group in Korea, March 10-July 27, 1953.

"With great professional skill, outstanding leadership and high devotion to duty," the citation reads, "Chaplain Mayo administered both spiritual and physical guidance to military and civilian personnel in Korea.

"He assisted two battalions within the Group in planning, erection and dedication of new chapels in addition to establishing and dedicating a fine chapel at Group headquarters.

"Chaplain Mayo conducted regular religious services at four organizations, distributed food and clothing to two orphanages, one school and one mission, and instructed a number of natives in such subjects as English, history and religion."

NC Worship Booklet Guide to Servicemen

A plea for members of the Armed Forces to reflect their religious upbringing and maintain Church ties while serving their country is contained in a new booklet of prayer and inspiration written by the Rev. Percy G. Hall, executive secretary of National Council's Armed Forces Division.

In the booklet—*Strength for Life*, published by Forward Movement Publications, Cincinnati, O.—Chaplain Hall calls upon servicemen to be "Soldiers of Christ" as well as men in uniform.

"All regimentation," Chaplain Hall explains, "is difficult, but it makes for efficiency—especially where large numbers of people are concerned. Each one must fit himself into the life in the Armed Forces as a servant of the Master."

The author points out that ample opportunities are offered to attend religious services and that chaplains are available "to take care of your spiritual welfare."

"When in town," Chaplain Hall suggests, "go to your own church and enter into the worship as one of the faithful. Make Christian people your friends and you will be guided in the straight and proper way of life.

"Do your duty as a faithful soldier and servant of Jesus Christ," he adds. You are to fight for and serve Jesus Christ and your country. Do it in an exemplary way."

The booklet contains morning and evening prayers, preparation for Holy Communion, a "spiritual communion" service, prayers for the dying, an emergency battlefield baptismal instruction, the "Sayings of Jesus," and 26 meditations consisting of a scriptural passage and sermonette.

CLERGY

Ex-Newsman Now Rector Of Epiphany, Wash., D. C.

A former working newspaperman is just getting established in his new post as rector of Washington's Epiphany Church, which has graduated three of its former rectors to the bishopric.

The Rev. Charles D. Kean came to Epiphany from Grace Church, Kirkwood, Mo., where he had served since 1944, to take over the rectorship left vacant last July when the now Rt. Rev. Leland Stark left to become Bishop Coadjutor of Newark.

Mr. Kean worked for five years on the Providence, R. I., Journal. Since his graduation from General Theological Seminary in 1937 he has built up an impressive record of service in parish and diocesan work.

The author of four books and contributor to four others, he is a member of the Committee on the Constitution of the General Convention, has been a member and officer of the Commission on Approaches to Unity and is a member of National Council's Department of Christian Education.

While in St. Louis he was a member of the Diocesan Council and chairman of the Department of Promotion for eight years, as well as editor of Missouri "Forth," diocesan monthly magazine.

He has also served six years as president of the Episcopal Evangelical Fellowship, the group representing the Evangelical tradition within the Church.

Born at West Point, N. Y., Mr. Kean grew up in Providence, R. I., attended the Moses Brown School, Woodberry Forest School and graduated from Brown University. He began his ministry at St. George's

ARMED FORCES

Chaplain-Major Mayo Given Oak Leaf Cluster

Major James A. Mayo, Episcopal chaplain with the Far East Air Force and formerly rector of St. Andrew's Church, Cleveland, Ohio, has been awarded an oak leaf cluster—his first—to a Bronze Star medal won earlier.

The award, according to information supplied by the Air Force, is for "meritorious service as a chaplain in

Church, N. Y., and stayed three years before going to Springfield, Mass., and St. Barnabas' Church. From there he went to Kirkwood.

Mr. Kean is married to the former Jane S. Kromer of Washington, and is the father of three children. His rectorship at Epiphany became effective Jan. 15.

Ordinations Held Despite Long Distances, Weather

Sometimes the circumstances surrounding an ordination are a story in themselves. Such is the case with two ordinations to the priesthood in the Missionary District of Alaska.

The Rev. Richard S. Miller was ordained at St. John's-in-the-Wilderness, Allakaket, and the Rev. Walter W. Hannum, at St. James' Mission, Tanana. Both were presented by the Rev. Richard T. Lambert, rector, Calvary Church, Cleveland, O., and both were ordained by the Rt. Rev. William J. Gordon, Jr., Bishop of Alaska.

But both ordinations were the first held in the long history of the two missions. Bishop Gordon and Mr. Lambert flew 800 miles to reach the isolated stations. And at one stop along the journey the temperature dropped to 34 degrees below zero.

Retired Bishop Matthews, 87, Dies at Winter Home

The Rt. Rev. Paul Matthews, retired diocesan of New Jersey and the Church's oldest bishop, died Jan. 17 in Winter Park, Fla., at the age of 87.

Son of the late Supreme Court Justice Stanley Matthews, he was born on Christmas Day, 1866, in Glen Dale, Ohio, educated at St. Paul's School, Concord, N. H., and Princeton University, where he was valedictorian of the Class of 1887. He graduated from General Theological Seminary in 1890 and was ordained to the diaconate, being advanced to the priesthood in 1891.

He was consecrated Bishop of New Jersey, Jan. 25, 1915, after having served as rector of St. Luke's Church and later dean of St. Paul's Cathedral, both in Cincinnati, dean of the Cathedral of Our Merciful Saviour, Fairbault, Minn., and professor of divinity at Seabury Divinity School. He was a deputy to four General Conventions. He has written several sermons and addresses and is the author of *Letters to My Grandchildren*.

In 1897, he married the late Elsie Proctor, who died in 1946. The couple had five children, one of whom—Thomas S. Matthews—is a former editor of *Time* and trustee of and contributor to *Episcopal Churchnews* ("What's New?," *ECnews*, March 1959).

The bishop retired as New Jersey's diocesan in 1937, but continued to live in Princeton, N. J., making his winter home in Winter Park since 1939.



Girl's Friendly Society missionary offering goes to Liberia.

WOMEN

GFS Missionary Offering Goes for Scholarships

The nearly 15,000 members of the Girls' Friendly Society have contributed their 1952-53 missionary offering of \$2,000 to help provide scholarships for native students to Cuttington College and Theological Seminary in Suakoko, Liberia, reopened by the Church in 1949.

Making the presentation to the Rt. Rev. John B. Bentley, director of National Council's Overseas Department, were members of the GFS of St. Mark's Church In-the-Bouwerie, N. Y. Representing the national group were (l to r. in picture) Marilyn Biro, Jean Kenney and Lynette Benton.

Mission study is a major activity in the program of the 76-year-old interracial and inter-denominational organization sponsored by the Episcopal Church for girls from seven to 21 years of age.

So. Virginia Auxiliary Aids Building of Altar

Eastern State Hospital, Williamsburg, Va., has a new altar for its chapel because of the concern of the women of Southern Virginia.

Some months ago, Emily Hall, president of the diocesan auxiliary of Southern Virginia, told the women about the hospital's need and a large sum of money was donated for that purpose. But Miss Hall and the hospital chaplain, Dr. Archibald Ward, found that the expense was more than the money covered.

Undiscouraged, Miss Hall went to Earl H. McClenney, president of Saint Paul's Polytechnic Institute, a Negro

college owned and operated by the Church and noted for the fine furniture its students make.

The result was that the auxiliary's donation paid for the materials while the school, located in Lawrenceville, Va., built the altar free of charge. The personal interest of President McClenney, the college staff and students was responsible for the altar's completion by Christmas.

Dr. Ward declared that when the hospital's new chapel is built at Dunbar, "we will build our church around our altar." The hospital considers the altar a "gift signifying the true spirit of Christmas, and a gift which will inspire us through the new year."

FILMS

Story Of St. Paul Told In Cathedral Production

Because of the current impact of religious motion pictures in the amusement industry, Cathedral Films has ventured its second film in the company's 15-year history, produced primarily for theatre release.

The feature-length film, *Magnificent Adventure*, based on the life of St. Paul, was produced personally by the Rev. James K. Friedrich, president of Cathedral, and released for distribution Jan. 18.

Significance of the latest Cathedral production is that the film company's backlog of 50 productions was made for basic Church use rather than for theatres.

Cathedral Films is a non-profit company that puts revenue from its films back into an increased production schedule. It is estimated that more than 500,000 children see the productions each week.

THE CHURCH OVERSEAS

New York Group Hears About KEEP Progress

An energetic Episcopal layman who has helped literally to take Christianity to the "grass roots" of Japan is back in the United States with the latest report on progress and plans of the experiment through which, in one Japanese rural community at least, "Communism has been stopped dead in its tracks."

The layman is Col. Paul Rusch, director of Kiyosato Educational Experiment Project (KEEP), a Christian community on the slopes of eight-peaked Mt. Yatsu, 70 miles from Tokyo.

The community includes the first post-war Japanese church to become self-supporting, the country's first rural free library, a clinic and 20-bed hospital, a 4-H farm and a retreat camp for training Christian youth.

Begun after World War II and sponsored by the Brotherhood of St. Andrew, the Kiyosato project is continuing to win converts to the Church and to gain friends for democratic ways and ideas.

A war-time Army Intelligence officer, who first went to Japan in 1925 as an economics professor, Col. Rusch told members and guests of the Japan Society at a New York meeting that KEEP is growing both physically and spiritually.

St. Andrew's Church, Kiyosato, now has 168 communicants, and 600 more are preparing for baptism—some from villages more than a dozen miles away. Ministered to by a priest of the *Nippon Seikokwai* (Holy Catholic Church in Japan), St. Andrew's is the only church known to Col. Rusch where nearly everyone tithes. The priest is the Rev. Juji Uematsu.

"With completion of the hospital," Col. Rusch reported, "we are entering new fields of service to the community. We administered to some 7,000 patients last year (at a subsidy cost of only 23 cents apiece) and reached countless others in our preventive medical clinics. We are finding many young people afflicted with tuberculosis in the earliest stages."

Since last summer, he revealed, a dairy barn for the farm has been completed and equipped with modern milking and cooling equipment. The farm has been accepted as a national model of the Japanese 4-H movement.

The project's leadership training program is progressing. Scholarships have been provided for six young men and women.

So successful does the Brotherhood of St. Andrew consider the Kiyosato experiment, that it is launching the first modest extension of KEEP at Niikappu in the northern island of Hokkaido.



Japanese students give the once over to KEEP's new tractor.

What are KEEP's plans for the coming year?

The biggest farm project is sending a topnotch instructor to Japan to supervise the pioneering highland farm program. Family accommodations will be built for him in the Spring. Two prospects for the position have already been found.

Several Holstein heifers will be sought for another dairy herd, and a new Hereford bull obtained. Hopes are also high for the addition of several sheep and hogs to the farm's livestock.

When he returns to Kiyosato in April, Col. Rusch hopes to take with him several tractors to form a "pool," from which the people can borrow after they have been taught to use the machines.

Meantime, the dynamic director of KEEP will tour this country and Canada in search of support to help the project sustain its seven-days-a-week program to meet the menace of Communism.

KEEP, he believes, is "a practical application of Christianity" at the local level, whose purpose is not to remake the people of Japan but to give them "practical, working models of democracy in action. Don't think we can talk idealism or even religion to these people when their stomachs are empty."

National Council Helps Build Church In Germany

"Knowing that we would never have been able to build this church without the generous and brotherly help of the Episcopal Church, we

should like to assure you of our deep gratitude for all you have done for us."

So wrote the Rt. Rev. Johannes J. Demmel, Old Catholic Bishop of Germany, in a letter addressed to the National Council, on the occasion of the consecration of an Old Catholic refugee church in Kaufbeuren, built largely with the aid of funds from the Presiding Bishop's Committee on World Relief and Church Cooperation.

The new church, constructed to a great extent by the labor of its own parishioners—German refugees expelled from Czechoslovakia, who have organized a glass industry in the community—was consecrated recently by Bishop Demmel.

Approximately two-fifths of \$10,000 sent by the Presiding Bishop's Committee in 1952 for the Old Catholic Church's rebuilding program went into the cost of the new church and occasioned the comment from Bishop Demmel and Chaplain Boedfeld:

"May then this church, the home of our largest refugee parishes, ever give evidence of the great Christian charity of our American Sister Church—its bishops, its clergy and members."

Anglican Bishop States Marriage License Policy

The Rt. Rev. William Louis Anderson, Anglican Bishop of Salisbury, has announced, according to RNS reports from London, that in the future marriage licenses will not be granted unless at least one of the persons wish-

ing to be married has been baptized. Where both parties have not been baptized, he said, application for a marriage license must be referred to the bishop, who will not authorize its issuance unless there are special circumstances.

Bishop Dibelius in Tribute To German Church People

In a New Year's message issued in Berlin, Bishop Otto Dibelius, head of the Evangelical Church in Germany (EKID), paid tribute to German Church people for having weathered, during 1953, "one of the worst attacks the Church has ever known."

The message, according to *Religious News Service*, was published in *Die Kirche*, official organ of the Evangelical Church of Berlin-Brandenburg.

In it, Dr. Dibelius noted that Germany made great strides during the year toward achieving economic and social rehabilitation, but he warned that "we need more than radio music and old age pensions—our souls, too, must be fed."

EKID's motto for the coming year will be "I am the Bread of Life," he said, adding his belief that "this rock of Christian hope ultimately will founder the ship of the Church's enemies."

In the same issue of *Die Kirche*, Dr. Reinhold von Thadden-Trieglaff, president of the German Evangelical Church Day (DEKT) movement, announced that "Be Joyful in Hope" will be DEKT's 1954 theme.

"Under the present circumstances," he said, "DEKT has the important mission of preserving the unity of the German Church and the German people by bringing together into one fold the various groups and organizations that, however they may differ in details, have this same great purpose."

Salvation Army Chief Will Retire in June

Gen. Albert W. T. Orsborn, world commander of the Salvation Army, has announced, according to *Religious News Service* reports from London, that he will retire at the expiration of his present term of office next June 30.

A successor will be chosen by the Army's High Council at a meeting to be held at Sunbury Court, Middlesex, on April 29, he said.

The 67-year-old chief executive of the Salvation Army since 1946 declined to speculate on his successor but said "no one will be barred by reason of sex or nationality" from election to the office.

In reviewing the organization's development during his term of office, Gen. Orsborn expressed special appreciation for the "consistent cooperation" given him by American Salvationists and said he felt "this inter-



Mrs. Schwarz receives congratulations from fellow members.

national cooperation should be fostered to an even greater degree."

Gen. Orsborn said he still holds to the belief that the Salvation Army's world commander should serve only a single term and that it should be not less than seven nor more than ten years.

American Woman Leads Church Group in Germany

The newly-formed organization, United Church Women in Bonn, Germany, has as its first president a parishoner of St. George's Church, N. Y., Mrs. F. A. O. Schwarz, wife of the General Counsel to the U. S. High Commission in Germany.

Mrs. Schwarz was elected at a meeting at the American Church, Stimson Memorial Chapel, following efforts of the American Organizing Committee to bring together British, French and German women representing Anglican, Orthodox, Old Catholic, Evangelical and Protestant denominations to further Christian understanding and service in Western Germany.

*In accompanying photo (l. to r.) are Mrs. John Cates, Mrs. Henry Harlan, Mrs. Schwarz, Mrs. Scott George, Mrs. William Buffum, Mrs. Charles Ellison, Mrs. Paul Morris and Mrs. J. L. B. Williams.

Bishop Voegeli Observes 10th Year in Episcopate

The Rt. Rev. Charles Alfred Voegeli, 49-year-old native of Hawthorne, N. J., closed out 1953 by celebrating the 10th anniversary of his consecration as Bishop of the Missionary District of Haiti and the Dominican Republic.

The former dean of St. Luke's Cathedral, in Ancon, Canal Zone, received both civic and Church recogni-

tion in two days of festivities that started on the afternoon of Dec. 16 with the blessing of the newly-constructed building at St. Vincent's School for Handicapped Children.

An overflow congregation that included the district's 22 clergy filled Holy Trinity Cathedral in Port-au-Prince that evening for a Vesper service, followed by a reception in the auditorium of the Grace Merritt Stewart School.

At the reception, Pierre G. Liautaud, Haiti's Minister of the Exterior, conferred on the bishop the rank of "Commandeur" in the government's "Ordre National 'Honneur et Merite'". District clergy presented him with a cope and mitre.

The following morning, at 6 A. M., a Pontifical Mass was celebrated at the cathedral, and in the evening the festivities ended with a campfire program presented by Boy and Girl Scouts.

Bishop Voegeli was elected Second Missionary Bishop of Haiti, Dec. 16, 1943, after five years in the Canal Zone. Before that, he served as rector of St. Bartholomew's Church, Ho-Ho-Kus, N. J., and was previously vicar of St. Andrew's Church in Harrington Park.

Since his arrival in Port-au-Prince in January, 1944, the Church has taken many steps forward. New churches have been constructed and opened; the theological seminary has acquired its own facilities and grounds near Mont-Rouis, a location where it has also been possible to establish a summer camp for Boy and Girl Scouts; and Holy Trinity Cathedral has been beautified by the addition of murals painted by native artists. The number of both baptized members and communicants, as well as of clergy, missions and schools has continued to increase.

EDITORIALS

The Jawbone of an Ape

PILTDOWN MAN has fallen, and great is the fall thereof. In many glassed-in display cases of many museums his hypothetical bust, once displayed alongside beetle-browed Neanderthal Man and Java Man, is no longer evident; it is stored somewhere in the basement of its disgrace. And the anthropologists of the world are catching their breath and trying to decide what modifications in the theory of evolution are demanded by the elimination of one of the prime exhibits.

For the benefit of anyone not anthropologically-minded, Piltdown Man is the popular name for a skull dug up in England some years ago. The cranium was relatively modern in type, the jaw very ape-like. After some initial hesitations, a venerable age was assigned to the find (between half a million and a million years) and a long and impressive Greek name devised as the scientific label. Replicas of the skull began to be displayed in museums all over the world, as well as a sculptor's concept of what the brutish visage must have looked like when alive and flourishing.

From the beginning there was a stubborn minority of skeptics among the scientists. The jaw seemed too ape-like to fit with the cranium. But their misgivings attracted little attention and did not inhibit the curators of museums. Now, however, a couple of British experts seem to have given the coup de grace to poor Piltdown Man. They have studied his remains with all the resources of science and find that while the cranium is genuine—perhaps a mere 50,000 years old—the impressive jaw is that of a modern ape, treated with chemicals to look ancient. And the teeth have been filed to give a missing-link appearance.

In some Fundamentalist circles there will doubtless be wild rejoicing, and renewed assertions that evolution is a reality only in the minds of misguided scientists. This kind of joy is not required of Episcopalians. We have long since made our peace with the doctrine of evolution, and are prepared to see the working of God in the slow development of the anthropoids. Perhaps indeed in our desire to be broad-minded and up-to-date we have been over-ready to believe every *particular* theory of evolution which someone with a "Dr." in front of his name advances. The scientists themselves, while for the most part still reasonably convinced that "evolution" is broadly true, are much more cagey than formerly about constructing elaborate family trees, with all of the great apes and man their cousin neatly in place. Indeed, from respectable scientific quarters one now occasionally hears the suggestion that the human race represents the direct line of evolution and that the apes are degenerate offshoots who didn't quite make the grade; but in a sense this is not of great importance. The hand of God is back of the human race; swiftly or very slowly He brought it into being. And that is the central meaning of what Genesis has to say about the creation of man.

Piltdown Man's ignoble fall from splendor leaves

tantalizing mysteries. Who faked him? And why? Was it some jokester who wanted a quiet chuckle at the expense of the credulous? Or was it some ardent disciple of evolution who wanted to give the theory an extra boost? Perhaps we shall never know.

But out of disillusionments, good can come; in particular, the precious virtue of humility. It was very good for the Church when some centuries ago the scholars proved that the documents in which the Emperor Constantine was supposed to have ceded vast real estate to the Church were crafty forgeries. In the same way, an occasional Piltdown episode can be wholesome for scientists and still more for the army of science-worshipers who attribute priestly infallibility to the men in white coats. Whenever any class of people begins to be treated with preternatural awe, it is well for an occasion of horse-laughing and good-natured ribbing to come along. The clergy, though far less deified by the public than in times past, still run the danger of too much solemn admiration. That is one reason we publish the cartoons of Ann Holland and stoutly defend them as evocative of cleansing, Christian laughter. In the same way, scientists—bathed in the admiration once reserved for saints and theologians and bishops—will profit by occasional mistakes and the radio jokes that ensue. Perhaps Piltdown Man is yet another thing that will bring priest and scientist closer together in their common humanity. Both are human; both can be solemnly deceived; both can smart when the delighted guffaws of the multitude signal their mistakes. Such is the road to humility and mutual understanding.

Convention Thoughts

THAT pleasantly maddening and furiously peaceful Episcopal institution—the diocesan convention—takes place in about 30% of our American Church's dioceses in late January and early February—a time too early for complete recovery from Christmas and parochial reports, on the one hand, and too mixed with Lenten planning, on the other, to bode much good for the Church. We could think of worse times for conventions, of course. Lent or Advent would qualify as such with respect to religious exercise, and Summer from the point of view of expediency. But late January and early February, with their tired, post-Christmas hangover, their demands for nose counting and service checking and interminable figuring for parochial reports, their pleas from bishops and convention secretaries to have necessary forms properly and promptly executed and mailed, their viruses and sneezes and *gesundheits*, are hardly the time for the added chore of Convention preparation.

But for the unhappy 30% who have not yet discovered that conventions are possible in April and May (which constitute the major convention sea-

CATHOLIC FOR EVERY TRUTH

MEDITATIONS AND MUSINGS

By ERIC MONTIZAMBERT

THE struggling neophyte in the spiritual life finds comfort in the truth that he is not expected to be another St. Francis, least of all a second Teresa in full command of all the secrets of the mystical experience. Believing man's rewards in the holy fellowship of the faithful are not the issue of an immobile justice based upon a rigid law equally applicable to every soul regardless of background and opportunity. Here there is a genuine "double standard" unintentionally yet aptly described in the saying, "from each according to his ability, to each according to his needs."

This, really, is the primary stuff of the four-square gospel of Redemption. It is Catholic theology in its basic New Testament content and authority. In short, when we stand before the Judgment Throne of God we shall be tried and rewarded not by the magnificent standards set by the achievements of the great Saints as man sees them; but by the simple measure of our individual capacities. These shall be set against the intensity of our temptations and the portals of our opportunities. And so "the first shall be last, and the last shall be first."

Yet the comfort that we find in this may itself be wrought with danger. We dare not rest in the contentment of a false security. Every man, hoping for "the crown of glory," must extend himself to the limits of his capacity and his opportunity. To fail here is to lose it.

On since about 65% of the dioceses hold conventions then), canonical changes must be drafted and altered, departmental reports written, budgets prepared for special convention presentation and consideration, resolutions of often questionable wisdom ground out. One wonders why bishops of the dioceses which have early conventions do not protest *en masse*, for their burdens in convention preparation are worst of all. They must plan committee appointments, write addresses, conduct almost endless correspondence, and preside at countless meetings—all this while giving due thought to ecclesiastical politics and attempting to do their normal work.

All Episcopal Church conventions, with which we are familiar, are characterized by that unfortunate but apparently unavoidable rush which results from the effort to crowd too much into too little time. Christian conventions must pray; so they do—again and again and again. They should have services which many who are not members of the conventions could attend, and they do. They should have experts (i.e., people from outside the diocese) come and speak, and they do. Of course, great attention should be given the program and budget, and it is. There should be reports from headmasters of schools, heads of other institutions, from the Woman's Auxiliary, chairmen of departments and commissions and committees, along with occasional minority reports of the same. There should be proposals, discussions, explanations, rulings, nominations, speeches, balloting, reports of tellers. There should be requests that the speakers speak up, that a resolution too hastily passed be reconsidered and this time defeated, that *next* time the convention

schedule be kept less jammed so that more time can be given to matters of importance; and there are.

Conventions are so involved in the mad rush of doing *for* the Church that their members have almost no time to *be* the Church; so acquaintanceship and fellowship have little chance to appear and even less to flower. Business—whether prayer or speeches or reports or ballots or debates—invests the hurried smiles and nervous jokes of those who steal time for them with a vacuity common among the overly-harried. These things are true of diocesan conventions regardless of the time of year in which they are held, for all conventions have a way of acquiring cluttered schedules even when a determined chairman of convention arrangements plans otherwise.

In the uneasy rush to discharge all business while appearing calm and unhurried, the new delegates—perhaps 25% of those present—find themselves swept along by a whirlwind which poses as a gentle zephyr. Tumbled to and fro from budgets to canonical changes to prison chaplaincies to save St. Swithin's to condemn the Diocese of Oshkosh to memorialize General Convention, they feel like foreigners suddenly released in a strange land where the language is somewhat cognate. They understand in part, but because so much is not understood, they cannot really be sure that they understand at all, and they therefore rarely if ever really share in the proceedings.

Yet if conventions had power to endow their members with earthly immortality and to make it certain that all present members would attend all future conventions, they could not assure knowing participation because an adequate briefing of all delegates on all phases of all subjects likely to be considered cannot possibly be accomplished. No resolutions or canons could render even such remarkable delegates able to think out all questions in advance and vote only after real consideration. They would continue to be haunted by the suspicion that they know not what they do; that perhaps it was not the Holy Spirit who guided them to elect Bishop X; that undue weight may have been given the position and eloquence of Y in the course of ignoring the learning and logic of Z.

The rush and clatter and unfamiliarity and frequent wrongness of diocesan conventions would not be ended by scheduling all such gatherings in the post-Easter season, but if that were done, considerable improvement might be expected. Harrassed men are prone to impetuosity, and cannot be expected to be at their best. January and February—months between major ecclesiastical and secular harassments, and which add not a few of their own—find both clergy and vestries at their annual nadir. Not yet recovered from the Every Member Canvass, and Christmas, and inventories of churchly or other character, and denied the optimism and generosity which so often color men's outlook in the Spring, they must stolidly prepare for diocesan conventions and stoically endure them chiefly because their particular diocesan conventions have not yet caught up with the trend to find a more relaxed season in which to tackle convention's peaceful fury.

Too bad.

— PROTESTANT AGAINST EVERY ERROR OF MAN

Essentially—WHAT IS A

In olden times, he was so thoroughly The Person in his community that it was by his character the Church was judged by outsiders

ANYONE who desires to know what a bishop is *essentially* must seek to discover what he was "in the beginning of Christ's religion." The Greek word *episcopos* furnishes absolutely no clue, and a survey of the phenomenal situation as it is today would not help us to answer the question what a bishop is essentially.

From such a contemporary survey one would get the impression that the bishop is a representative of the *people*, having been elected by them or through their legal representatives, just as a mayor or governor is elected (it makes no essential difference whether this is done by a diocesan convention or by a minister of the King), and, having been chosen by a majority of the people, he is expected to be well pleasing to this majority.

In the main, the bishops thus chosen are good men, but it is evident that they were not chosen for their great learning in the Holy Scriptures or for other spiritual qualities; fortunately not because they are great preachers, for in their office that talent would be wasted; often they are chosen for their size; it is desirable that a bishop should have a commanding presence and a sonorous vocal organ.

In our country, in particular, the bishop is expected to be a great go-getter, a ball of fire, and a first class business man. For this reason, seeing that these talents commonly wane with age, as does also the ability to be constantly on the go, travelling from place to place over a wide territory to confirm young children, it has lately been enacted in these United States that a bishop must resign when he has reached a certain age. Under the circumstances this seems necessary, yet it is a pity that a bishop must resign (or else . . .) just at the moment when by reason of his maturity of mind and spirit he is best fitted to be a bishop in the essential sense.

In the beginning of Christ's religion it was not so, and even now to every Catholic-minded man it must seem abhorrent that a bishop should be forced to retire at a given age, even though he had blamelessly fulfilled the duties of his office. This was obviously not necessary in early Catholic times, for then (and indeed now in the countries where Christianity was first planted) the bishop presided over the faithful only in one city and its suburbs. There he taught the catechumens, who on Easter Even

flocked to his baptistry to be there baptized and confirmed by him, passing early on Easter morning into the nearby cathedral where as neophytes they received from the bishop for the first time the Bread of Life. There they learned to know their bishop in his essential capacity as the "president" of the Eucharistic assembly, who at the Holy Table occupied the place of Christ, acting as His vicar and doing as He did when He broke the bread and distributed the cup. Of course the bishop did not sit at the Holy Table alone; he was flanked by the presbyters (elders), who as his assessors aided him in presiding, and beside him stood the deacons, ready to perform any serviceable ministry.

Before very long it became customary for the clergy (who had been known as "the chief-seaters") to take their places well behind the Table, along the half-circle of the apse with the bishop's cathedra (chair) in the middle. The bishop preferred to have twelve presbyters, for they represented the apostles and formed, as Ignatius said, "a garland" about him. But he could be satisfied with two. Hence it became the rule, in what we would call parochial churches where the bishop was not present, that there should be two presbyters (*bini per ecclesias*) who flanked the empty cathedra of the bishop on either side, indicating that the bishop was spiritually present in every congregation of Christ's people.

It will be seen that the bishop's tasks were not too laborious. He might continue to perform the functions of his office to the day of his

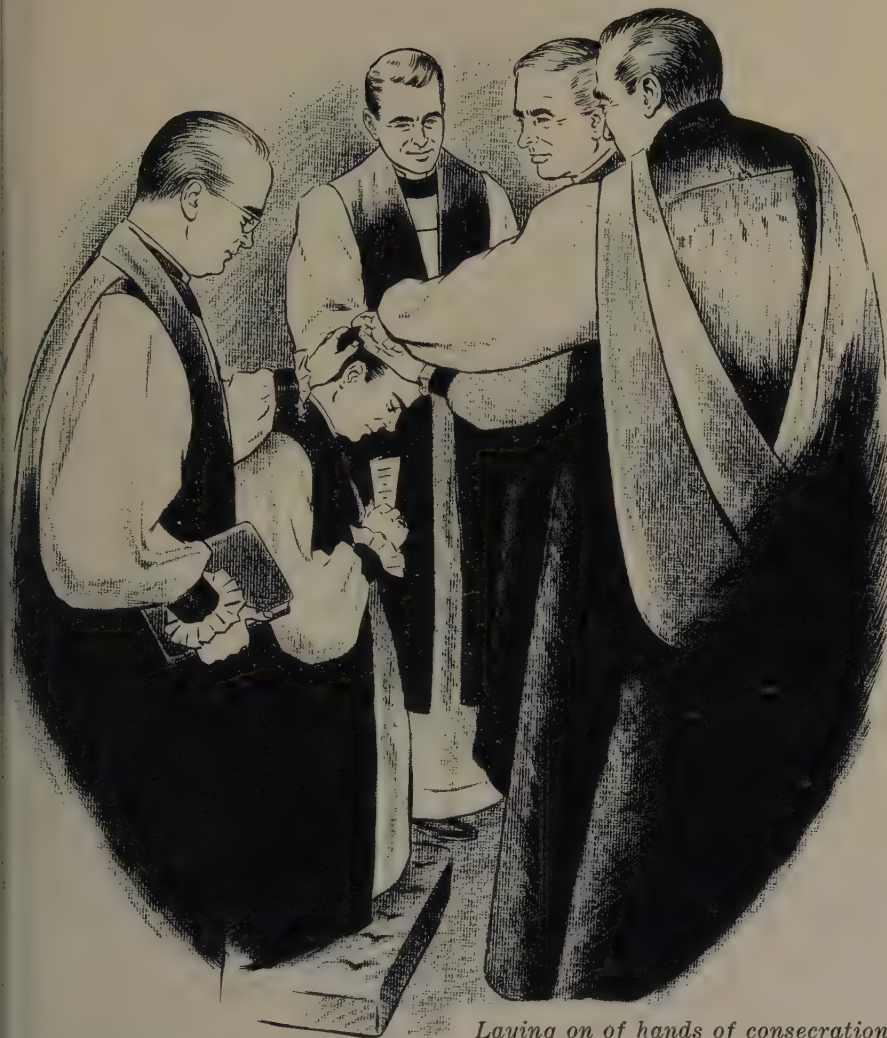
death, the veneration in which he was held increasing with his age, even though he had reached the point when, like St. John, he no longer was capable of preaching a regular sermon, dividing a text into three parts and pointing the moral, but could only say, "Little children, love one another." It will be seen also how eminent was the bishop's position—so much more eminent than now when the bishop has relinquished all of his distinctive functions except that of the laying on of hands, which now takes so much out of him as he journeys here and there to confirm young people. And of course in those days the Eucharist, the only distinctive conviction worship, was celebrated on every Lord's Day.

In olden times the bishop was so thoroughly the *person* (parson) in his community that it was by his character the Church was judged by those who stood outside of it, while the position of all who were inside the Church was determined by their relation to the bishop. St. Ignatius of Antioch compared the bishop to God the Father. This seems an extravagant honor. But every honor the bishop enjoyed and every function he performed was implied by the fact that he sat in Christ's place at the Holy Table and "offered the gifts." The offering of the gifts implied the right to dispense them, to dispense the whole property of the Church, not as though it was his property but because it was God's and he was God's minister. This was a religious conception; it was not a legal right, for as yet there was no canon law—and by the same token there was no law which hedged in the rights of the bishop constitutionally. Ideally, the bishop presided in every Eucharistic assembly; and even when there were many places of worship (titles) in the same town, the bishop's cathedra, though it was empty, indicated his spiritual presence. In Rome, at least, it was customary for the presbyters not to celebrate the Lord's Supper until there came from the bishop's table bits of the bread which he had consecrated to serve as "leaven." Strangely enough, when the bishop came to be regarded as a successor of the apostles rather than as the deputy of Christ he could claim a more explicit authority but a far less ample one.

Today it is hard to get it through our heads that Christian ministers,



THE AUTHOR:
For twenty-three years (starting 1907) rector of St. Paul's Within the Walls of Rome, Italy, Dr. Lowrie has been the author of twenty books on religious and theological subjects. He has not been idle since retirement in 1930, publishing "Action in the Liturgy" just last year. As he says, he is "still employed, living in Princeton, N. J., and tenderly cared for by a beloved wife."



Laying on of hands of consecration

though they minister to men, are the ministers of God and not of men, though St. Paul says this plainly: "Let men regard us as the ministers of Christ" (1 Cor. 4:1), as "ambassadors of Christ" (2 Cor. 5:20). But we say, "Paul was an exception, he was appointed by Christ through a revelation, whereas now all the ministers of the Church are elected, and purely election means that they are the people's choice or the choice of the majority." This precisely is what we cannot get through our heads, that in the beginning of Christ's religion election to any office of the Church meant, not the discovery of the will of the majority, but the discovery of the will of God, of His choice. Herein we find the significance of the fact that the first "election" in the Church, that of Matthias to take the place of Judas as an apostle, was decided by casting lots. This would be a foolish way of finding out which was the choice of men. In Apostolic times, and in Catholic times too, it was customary to prepare for appointments to the ministry by fasting and prayer,

which was a way of disposing the mind for the reception of a revelation of God's will. It was thus that Paul and Barnabas were "set apart" as God's choice for the apostolate, there being at that time several prophets at hand who could be expected to interpret God's will (Acts 13:2f.). And in the beginning, long before men sought to discover God's will by a vote, Paul, because he could claim to have the "mind of Christ" (1 Cor. 2:16), as well as his disciples Timothy and Titus, both spiritual men, went about "appointing elders from town to town" (Acts 14:23f.; Titus 1:5; 1 Tim. 5:22); that is to say, they appointed bishops, for elders as such were not formally appointed at that early time, and it was a matter of course that the bishop should be chosen from among the "elder men who presided diligently" at the Lord's Supper (1 Tim. 5:17). It seems perhaps shocking to us that later it was the Catholic tradition that the bishops, though they were elected, were not elected by the people but by the presbyters, and the people were ex-

pected to acclaim the choice. That was not democratic in the political sense. But then the election was not held to register the choice of the people but to discover God's choice.

If today we were capable of thinking in such spiritual terms of the bishop's election and of the functions he was expected to perform as the minister of Christ, the Quakers could not object to having bishops, for their complaint was against "hireling ministers" who plainly were all too human, being the ministers of the people. The Reformed theologians would not have applied to the episcopal office the disparaging term "prelatical" if they had understood what it was essentially. The belligerent presbyter Jerome (now depicted as a Cardinal Presbyter) was not so much irked by having a bishop over him as he was by the arrogance of the Roman deacons who, because their number was limited to seven for symbolic reasons, thought themselves superior to the many presbyters. And even when the rule became universal that there should be but one bishop for every city (moniscopacy as Bishop Gore liked to call it) this institution hardly deserved to be called "monarchical episcopacy". When Caesar was the only king, the ruler of all the world, monarch was hardly a term which would be applied to the humble bishop of a Christian community. It might have been applied to God, "the great and only potentate," but it rarely was—until the time when each nation in Europe had its petty king, and Calvin interpreted the "sovereignty of God" after the analogy of the absolute monarch who claimed "the right of kings to govern wrong."

In what may seem the most absolute and arbitrary exercise of episcopal authority—excommunication and absolution—the bishop did not act as an absolute monarch nor as a constitutional monarch nor by legal power of any sort—he acted as the minister of Christ. The effective exercise of this authority depended upon the assent of the people—even in the case of an apostle (1 Cor. 5:3-5). Hence only a truly representative person could exercise it. This is the power of "the keys" to the kingdom of heaven, the power of binding and loosing. In Mt. 16:18, 19 this authority is bestowed upon Peter expressly but not exclusively, for in Jn. 20:22, 23 it is bestowed upon the Twelve, and in Mt. 16:15-18 it is bestowed upon the disciples generally, but with the understanding that it needs the ratification of the Church. Ordinarily it was the bishop who exercised this power, simply as the representative person and an eminent Christian, not by a power conferred upon him by his ordination, and not as a successor of the apostles. This is showed by the fact that the "martyrs" presumed to excommunicate and to absolve. The living martyrs could exercise this authority ef-

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'More Fun in Church'

Second comic book publication, a priest-layman effort, comes to the aid of budget at Calvary, Flemington, N. J.

CHURCHES have turned to fashion shows, auctions and even parish cook books to tap new sources of income in recent years but Calvary Episcopal Church, Flemington, New Jersey, is perhaps the first to come to the aid of its budget with comic books all its own.

More Fun In Church is the second Calvary book of its kind in two years as its title might imply. The first, *Fun In Church*, was published in 1952, just in time for General Convention in Boston, where it made something of a splash among the exhibits of the American Church Union and publishers of religious books. Both books are "churchy" only in the sense that they take time out, through the medium of a series of cartoons, to laugh without restraint at what goes on in pulpit, chancel and pew.

The first book was an accident in everything but timing, according to one of its authors, the Rev. Henry C. Beck, rector of Calvary Church. Father Beck, a former newspaperman and magazine editor—and, just before his ordination editor of the Rutgers University Press—joined with W. Bolte Gibson in preparing *Fun In Church* after an informal "dreaming up" of the idea with friends at the Trenton Printing Company, printers of the *Church News* of the New Jersey Diocese. Gibson, crippled by polio many years ago, was an associate of the

Flemington priest in his editorial days in Camden, New Jersey.

"By informal, I mean just that," said Father Beck. "When I was editor of the *Church News*, I arranged to run many of these cartoons in the first book, giving Bill Gibson the gags by letter or over the telephone and paying him a very nominal sum from a limited budget. Then the mats were sold to another diocese to help pay the freight. Later, inasmuch as the drawings were still Bill's property, I asked him to go along on a book if the printers thought well of it and if, as I suggested, he could whip up at least ten brand new cartoons. Bill, who has a style all his own whether it's graphic statistics for the Campbell Soup Company or something else, liked the idea.

"Then I went to the printer," the rector explained with a laugh. "I asked him what he thought of using the cartoons in a book, provided we added some new ones to those with which he was familiar. When he asked what kind of an agreement we could work out, I told him we had no money to invest, that a contract need not be necessary and that we'd all trust each other. Who's 'we', he asked. I suggested that the printer, the cartoonist and Calvary Church split three ways. If we fail, the printer loses all the money, I said. The printer-publisher thought the idea was just crazy enough to be interesting."

"He resorted to commercials to make up this year's budget."



That was all there was to the preliminary discussion. From then on, Father Beck says, the venture owes its success to officials of the Trenton Printing Company, the response of reviewers on magazines and newspapers, and people everywhere, from Maine to California and from Florida to Alaska and even points overseas where the cartoon book was presumably taken by men and women in the armed forces. "We had thought of a dollar book," Father Beck admitted, "but the printer said that this price was what was wrong with other books



William F. Augustine
Mr. Gibson: The Artist

of this type. He said *Fun In Church* could be sold for half that price and, if all went well, we could allow a liberal discount to those who wanted to sell the book at parish bazaars."

The first big break came when *Pathfinder Magazine* in Washington, D. C., of whose staff the rector once had been a member, received a review copy and instead of making the expected comment, used an illustrated story for a double-truck spread in the middle of the book. Other publications fell into line, including the New York *Mirror Magazine*, the Chicago Tribune's *Grafic*, and the widely circulated *Pageant*. "Orders started coming in from everywhere, especially after the deputies from Boston went home," said the rector, "and, at the same time, I began receiving some of those nasty notes you come to expect, the writers deploring anything like laughter in the shadow of the Church and, in some cases, sending



"Look at that expression! I'll bet he's got his shoes off!"

tracts and the promise of prayers. I didn't mind. I always need extra prayers. And, anyhow, there had been some cancellations when the cartoons first appeared in the *Church News*." When summer, 1953, arrived the excitement over *Fun In Church* had begun to die down but the authors, knowing well that a second book in a series often pulls the first along, were finishing *More Fun In Church*, Gibson turning out drawings between other assignments of greater certainty in Haddon Heights, N. J., Father Beck writing and revising captions while on a brief holiday on Nanuet.

"For a while there I didn't think we were going to make it," Father Beck said. "Bill Gibson hadn't been well and he was allowed to work only short intervals each day. However, along came the bundle to the fog-bound island and I turned out the necessary copy on the typewriter that usually goes with me. I hope that *More Fun In Church* is received as well as its older brother."

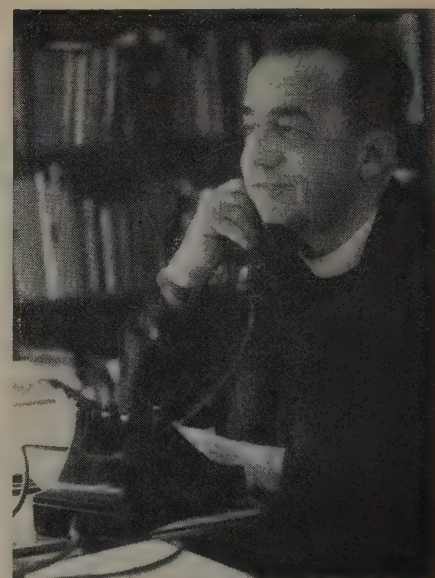
The first book was dedicated to the Flemington rector's mother who, he said, always wanted to write a book called *Fun In Church*. "However," he added quickly, "I don't think she had cartoons in mind. Her viewpoint was, however, that in the Church there is a time to be completely dignified and

"I don't see any hinges! How could he have flipped his lid the way Dad said?"



a time to let go. In these books, we let go. Bill Gibson has caught the spirit of the departure. We had some gags left over and there may be a third book but we're not sure. The title will give us some trouble, if there is. Unless, of course, we call it *Still More Fun In Church*. We thought of calling the second book *Lapses In The Apses* but after trying the title out we found that too many people have no idea what an apse is."

The first book has sold more than 30,000 copies and is still selling in a new printing made necessary by what happened to *More Fun In Church* on its appearance. The first printing of the second book was exhausted in less than six weeks and a second printing has been dated October. The cartoons are wholesome and, for the most part, carry with them their own brand of subtle satire. Many of the incidents pictured have actually happened in one church or another, Father Beck says. "And there are other incidents



William F. Augustine
Father Beck: The Author

which I would not dare ask Bill Gibson to express in cartoons," he added. "There's a limit to what we can put into books like *Fun In Church* but there's no limit to the fun in church a churchman with a sense of humor as well as a sense of proportion can have."

Calvary Church, until 1951 a mission with a \$1,200 budget, its share of a ministry shared by another church in Lambertville and a diocesan subsidy, is now a parish with a \$13,500 budget and a \$24,000 building program. A third of the profit made on the cartoon books goes to the treasurer of this latter program. "We'll have to go some to outdo the thrill of the first royalty check." Father Beck concluded. "It was dropped on the plate at the Christmas midnight Eucharist. It's good to know that even comic books had a part in what was, throughout, a joyous occasion." BY AL BURLINGAME

With Answers By Dora Chaplin

Do You Want to be a Missionary?

"Dear Mrs. Chaplin:

Last Sunday night, at our weekly meeting of Y.P.F., our rector suggested that if we have any problems we should write to you. He also read us two letters from your column.

I am a freshman in High School, and I am interested in the possibility of becoming a missionary. Would you please advise me as to what education

I would need after I finish High School, particularly as to whether four years of college are necessary?"

Sandra C. (Maine)

DEAR SANDRA:

I am interested to find how many young people are writing to me about becoming missionaries. There is certainly plenty of work to be done both in the foreign mission field and at home, where as you know we have several Missionary Dioceses. Most people, however, mean that they are interested in working abroad when they speak of the mission field, so let us consider this first, and your preparation for such work.

You have probably been told often that every Christian is a missionary. We have to remember that even if we do not call ourselves by that name, we are influencing others constantly, and they are deciding for themselves whether our faith makes any difference to our lives.

After this reminder we can ask "Why do you want to be a missionary?" Perhaps it is prompted by a sense of adventure. A Christian should be an adventurous person, so that desire can quite rightly be used for God. Exactly what do you hope to give the people to whom you travel? What special kind of work do you hope to do? Some have a rather conceited conviction that they are going abroad to make bad people good. The people to whom you go are not necessarily bad; they have a need to hear the Christian Gospel, they are confused and lost because they find that the gods they worshipped cannot satisfy their deep needs. The missionary who is on fire with gratitude to God for the tremendous things He has done for mankind, wants to share this wonderful Good News with others who have not heard it.

Everyone has a special talent, so the next question is: What preparation do you need? In almost every phase of mission work a college education is needed, except possibly for nurses, and for those who go to be secretaries to Missionary Bishops. (In order to teach nursing and train native workers, a college education is required as well as nurse's training.) Other women serve as teachers, usually teaching English or working with kindergarten children; some assist in orphanages; others serve as church workers in parishes. Our Religious

Orders and the Order of Deaconesses send valuable people.

Your first training would be the same as if you were going to pursue the career as a vocation outside the mission field. Whether you are a teacher or a nurse you need special training for it. Our Missions Board wants people who are mature and have had some experience. Write to the

(CONTINUED ON PAGE 29)



Lambert Studios



Christian Society and the Church

By STEPHEN NEILL

The World Council of Churches, operating under severe limitations, represents a new stage in the evolution of Christian society — and is 'only in its beginning'

PART II

THE movement towards closer Christian fellowship has taken other forms than the unification of separate Church traditions. Within a year from the inauguration of the Church of South India, the World Council of Churches was formally instituted, on 23 August, 1948, as an instrument of fellowship and co-operation between churches which are able to come together on the basis of faith in Jesus Christ as God and Saviour.

The severe limitations within which the World Council of Churches has to work must be clearly recognized. The Church of Rome, on its own principles, can take no part in its affairs, though individual Roman Catholics have welcomed with enthusiasm what they have judged to be a genuine working of the divine Spirit of unity in divided Christendom. The Orthodox Churches are only weakly represented, those of the Slavonic world having for the most part refused to enter the fellowship. Nevertheless, the World Council of Churches, with its hundred and fifty-eight member churches in all parts of the world, does represent a new stage in the evolution of the Christian society. A wide range of Christian traditions, Orthodox, Old Catholic, Anglican, Protestant of many varieties, is represented in its membership. Older and younger churches meet on terms of perfect equality. No major area in the world is quite unrepresented; and, most noteworthy of all, an Assembly of the World Council is not a gathering of individuals interested in the problem of Christian union and prepared to labour for its achievement; it is an assembly of representatives officially chosen by churches, which, as churches, have pledged themselves to the cause of fellowship, and in the words of the Message of the first Assembly, are determined to stay together.

The ecumenical movement, to use the term which, unsatisfactory as in some ways it is, has become generally current, is only in its beginnings, but has had a long enough history for some of its effects to become apparent. The danger of any

movement towards Christian unity is that it may result in a reduced Christianity, through agreement to overlook those uncomfortable factors in which division is most apparent, and to concentrate on that minimum of faith and practice on which all Christians are already at one. This danger has been successfully avoided. The ecumenical movement lives by the sharp mutual confrontation of the differing traditions in all their strength and all their fullness. But no one exposed, in

the atmosphere of Christian charity, to this confrontation remains unchanged by it. Even those most attached to the tradition of their own Church discover in a new way the brethren from whom they have been previously separated, find themselves compelled to respect that which previously they had been inclined merely to disapprove, and are compelled to recognize the inadequacy of any one tradition, as it finds itself expressed in the empiri-

(CONTINUED ON PAGE 35)

Delegates at Lund, Sweden, last year for world Faith and Order meeting.



Your Stake in the Seminaries

By ALFRED W. BURLINGAME

THROUGH the centuries, for nearly two thousand years, the greatest message of hope ever issued to troubled and groping mankind has been carried to the mainlands and out-of-the-way-lands of this needy world. The great vitality and force of this message—the Christian message—might have spent itself in the dusty closets of Time had there been no messengers to perpetuate it and pass it from one generation to the next.

Christ Himself was the First Messenger; and He has been followed by the disciples and priests of His Church, men steeped in knowledge and understanding of the message and dedicated to its continuity through teaching and serving.

Today, these priests—the Church's clergy—are more necessary than ever before. Without them, the way would be clear for the messengers of hopelessness, rather than hope, to come sweeping forward with their false teachings; and needy mankind, instead of being served, would find servitude. That is why the shortage of clergymen that has developed in the Church is one of the most serious considerations of our day.

You have heard much about the clergy shortage. You know about it first-hand if you live in an industrial area near a church whose doors are closed because there is no clergyman to fill its pulpit.

You know about the shortage, too, if your family is one of many thousands in new population centers in "fringe areas" between large metropolitan centers and rural communities where lack of trained men has meant that these areas remain entirely unreached by the Church.

You feel it keenly if you have a circuit-riding parson who has to spend more time on the road than among his people, or if you live in one of the countless rural areas that is without the ministry of the Church because the clergy are busily tending established parishes in places of greater population.

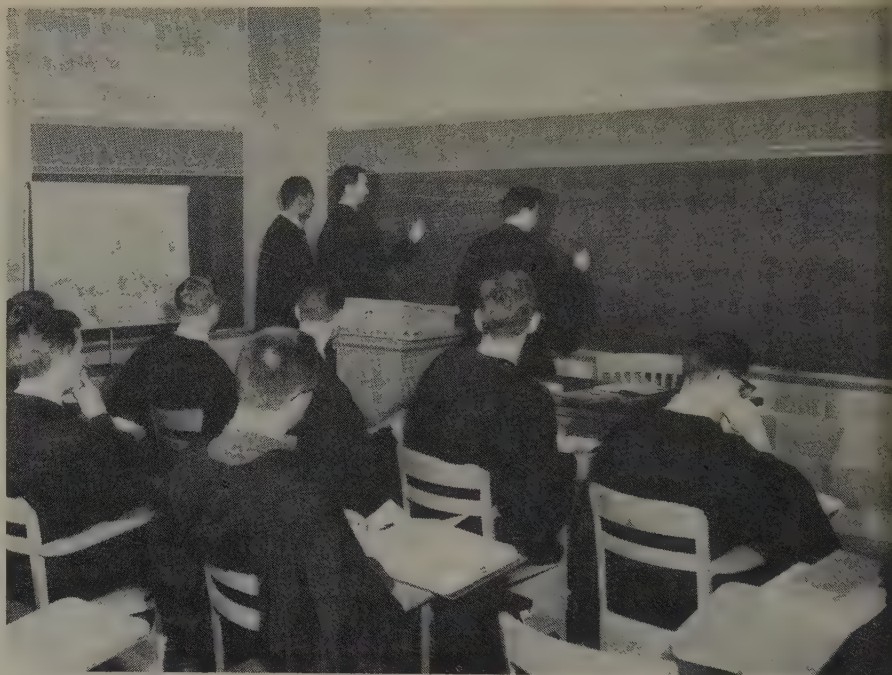
You feel it if you attend a large urban or suburban church where effectiveness of the parish program is crippled because the church is pitifully understaffed. And you feel it if you are in any other segment of society which needs the leadership, courage, companionship and comfort that can best be given by a man whose

whole life is dedicated to the extension of Christ's message and who is trained to serve human spiritual need.

Behind the clergy shortage stands a basic fact: In recent years population has increased tremendously. Church membership has kept pace with this population growth and even outstripped its rate of increase. But the Church's seminaries, most of which are bulging at the seams, are hardly able to replace annual clergy

In many areas where clergymen are lacking, unstinting service is being given by lay readers. But great as their contribution is toward easing the situation, theirs can be only a partial ministry at most.

If the physical limitations of existing seminary facilities can't cope with the unhealthy situation in which the Church finds itself, there is but one thing to do: The Church must enlarge and improve the seminaries for the sake of her clergy and people.



losses, much less provide additional leadership to match population and membership growth.

This is especially true in the Episcopal Church. The 300 men graduated annually from her eleven seminaries are scarcely replacing those who have been lost through death, retirement and sundry other reasons—but the Church is growing, and with her growth has come a need for additional clergy that isn't being met. It is all she can do to keep from losing further ground, for, through the missionary zeal and enterprise of her various bishops, the Episcopal Church has made great advances in the past few years. The demand for the Church has made many of the bishops themselves into general missionaries, trying to fill the gap where there is no other clergyman to serve.

Numerical sufficiency, however, isn't the only consideration in crossing swords with the clergy shortage. Seminary conditions vitally affect the quality of leadership flowing out into the Church.

"If I were a layman," one clergyman has said, "I would want clergy to be the best trained possible—not to get their training sitting in someone else's lap."

As a layman, the writer of this article can back him up. Students and faculty both must have the opportunity to give their utmost. The Episcopal Church is proud of the fact that her clergy are among the best trained in the world. If we are to maintain that position of educational leadership, we must zealously guard our ability to provide the ade-

(CONTINUED ON PAGE 30)

Private Life Intrusion

By WILLIAM MILLER

ONE of the problems which the Christian faces in modern mass culture is that of preserving a genuinely personal life. His own experiences and the sympathy he feels for others are always in danger of becoming part of the manipulative chain of impersonal communication. Grief and joy and awe and sympathy become counters in the mass market of personalities and products. It is hard even for the religious community to retain a sensitivity to, and privacy for, deep and spontaneous emotions. One of the gravest offences of television, in which it seems to be worse even than the radio, is the subtle and brutal way it intrudes upon, exploits and commercializes areas of personal and private life. The television producers, searching for "gimmicks" for new programs, have hit upon one particularly offensive device to add to the endless run of quiz programs. This device is the use of contestants as persons who

"need help." Their sad stories can be exposed to public view, in juicy detail, on the excuse that the program is then going to "help" them, to the extent that they can answer the quiz questions.

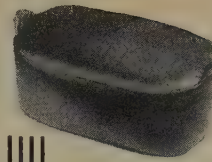
The gimmick worked. The first program to use it, "Strike it Rich," was a sensation when it first began. It is still going strong. Typical of its contestants is the woman I saw participate recently. She came to the studio on the subway, with her swarm of children. She was breathless and eager to try to "Strike it Rich." The handsome announcer, a man named Warren Hull, wormed out of her the fact that her husband had passed away in June and that she was in desperate need of money to rent a home for the children. This information was necessary to fulfill the pious claim of the program to be helping those who should be helped. But it served more obviously the purpose of

(CONTINUED ON PAGE 29)

Warren Hull and contestants on "Strike It Rich."



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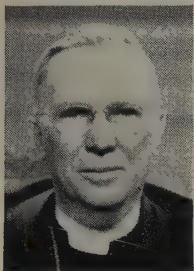
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BOOK REVIEWS

Wise and Helpful Words

By EDMUND FULLER

THE gifted George Hedley has written a superb book on Christian worship, ranging over the subject from ancient history and word meanings, to the orders of worship in the many branches of Christianity, to contemporary church architecture (with accompanying photographs).

■ *Christian Worship*, by George Hedley. Macmillan. 306 pp. \$4.50.

As we have come to expect from him, Dr. Hedley writes with great clarity of thought, in a style that combines wit with grace and simplicity. As he states it: "The major premise of this book is that the Lord is great, and greatly to be praised. The minor premise is that members of the Christian fellowship have praised him well, and will praise him best, in the usages that through the centuries have grown up within that fellowship."

Hence it is to the study and interpretation of those usages that the book is directed. It has some relevance to the ecumenical movement in the sense that it is concerned with central Christianity, discussing and appraising that which has been done, and is done, everywhere in the main stream. He notes the immense revival of liturgical feeling, even in what have been, for years, non-liturgical churches.

Christian Worship speaks to both the clergy and the laity. For the priest it will offer stimulation in the planning of his own church services. For the layman it cannot do other than make the whole of his life of worship (both at church and at home) more meaningful. Wise and helpful words also are said here on the subject of procedure and taste in the services of baptism, solemnization of marriage, and Christian burial. Dr. Hedley is no mincer of words where vulgarity and sentimentality, or commercialism, have obtruded themselves into high and holy matters.

Much of the conception and organization of the book has grown out of problems and questions in Dr. Hedley's work as chaplain at Mills College, in California, where, also, he teaches sociology and economics. *Christian Worship* is strongly recommended.

A new volume, the third, has appeared in the growing Library of Christian Classics. In editorial se-

quence, it is properly to be called Volume VI.

■ *Augustine: Earlier Writings*, Edited and translated by John H. S. Burleigh. Westminster Press. 413 pp. \$5.00.

The selections are culled from Augustine's writings during the years A.D. 386-396, between his conversion and his ordination as Bishop of Hippo. Included, together with interpretive and analytical material, are eight items. *The Soliloquies*, intensely personal, take the form of a dialogue between himself and Reason "on matters touching my earnest quest for truth." In the *Retractions*, many years later, reviewing his spiritual-theological development, he explains, with particulars, that "In these Books there are some things of which I do not approve."

I find that I dare not discuss each section, for reasons of space. The rest of the selections are: *The Teacher*, *On Free Will*, *Of True Religion*, *The Usefulness of Belief*, *The Nature of the Good* (of this, the only available English translation), *Faith and the Creed*, and *To Simplician—Various Questions*.

All of these are relatively "easy" Augustine, quite readable and highly interesting. The translation appears to be excellent. A strong personal tone is in all the items, being one of the sources of their ease and accessibility. Augustine's brief reappraisals of his own work are an interesting adjunct to each section.

■ *Evanson Notebook*, by James W. Kennedy. World Council of Churches. 156 Fifth Avenue, N. Y. C. 80 pp.

This was written in preparation for the Second Assembly of the World Council of Churches, at Evanston, Ill., to be held in August of this year. Its central theme is hope, and that "Christ is the hope of the world." All members of Christian churches and not just the persons who will be delegates or functionaries of the Assembly, should study its purposes thoughtfully and prayerfully. This excellent and vigorous booklet is to serve as the basis for such study.

Two of its chapters, "At the Crossroads" and "The World in Which We Live," speak with particular force of the dilemmas before the Christian in today's society.

Communism, like Christianity, is

erently ecumenical. Dr. Kennedy
ws an excellent brief contrast be-
en them: "The basic contrasts
ween communism and Christian-
must never be forgotten. Com-
nism says man is all right and
rule his well-planned good soci-
without God's help. Communism
says the time has come to change
world by force, without regard
the rights and dignity of man,
is subservient always to the
te. Christianity says just the op-
ite, that man is sinful and incap-
e, without God's help, to build a
d society, and that man is there-
e in a hopeless predicament un-
and until he is redeemed by God
ough Christ. When man is re-
med he treats all other men with
dignity and respect due them as
as of God. Christianity also says
must do all we can, under God, to
ng in a better world and relieve
suffering and want, but we must not
ect to achieve utopia 'in Time'."

Jesus Christ, The Light Of The World,
by William Postell Witsell. Chris-
topher Publishing House. 125 pp.
\$2.00.

This book may be considered a dis-
tillation of Dr. Witsell's fifty-six
years in the priesthood. It deals with
the impact of Christ in history, par-
ticularly in terms of thought. In Dr.
Witsell's own words: "The main
thought to run through it is that
Christ and the Religion that He
founded have been the inspiration of
that is, and has been, best, high-
est, and noblest in the life, character,
and achievements of men for the
preceding nineteen centuries." The
text is enriched by a wealth of anec-
dote and quotation from diverse
sources.

And Peace At The Last, by Russell
L. Dicks and Thomas S. Kepler.
Westminster Press. 94 pp. \$1.50.

A new title in the series of West-
minster pastoral aid books. It deals
with what Taylor called "Holy
living," with particular reference to
preparing the mind of the individual
for acceptance of his own death,
when it is imminent. It applies as
well, of course, to reconciling us to
the loss of those close to us. In part
it consists of devotional readings on
the subject. A book useful yet not as
effective as it strives to be, I fear.

END

RECOMMENDED READING

CHRISTIAN WORSHIP, by George
Hedley. Macmillan. \$4.50.

AUGUSTINE: EARLIER WRITINGS,
Ed. by J. H. S. Burleigh. Westmin-
ster Press. \$5.00.

THE RECOVERY OF FAMILY LIFE,
by Elton & Pauline Trueblood. Har-
per. \$1.50.

OO LATE THE PHALAROPE, by
Alan Paton. Scribners. \$3.50.

*CHRISTIAN REALISM AND POLITI-
CAL PROBLEMS,* by Reinhold Nie-
buhr. Scribners. \$3.00.

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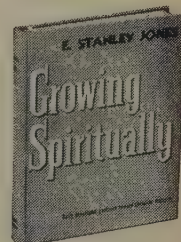
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somely, directly, simply, what our gospel
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own day that has rarely, if ever, been
equalled by other writers."—Pulpit Book
Club.

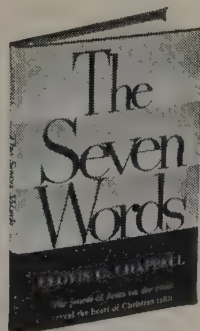
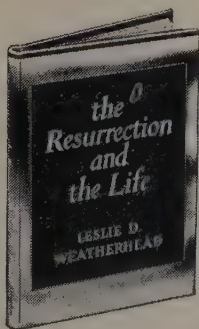
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Grand Rapids Herald. \$1



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SPORTS PROFILE

Player-Coach-Rector

By RED BARBER

IT WAS a glorious touchdown. The young Texas collegian had picked up a fumble deep in his team's territory and scampered 80 rapid yards. Nothing to it, he felt. He hadn't had much chance

to carry the pigskin, because he was an end, and only occasionally had been on the receiving end of forward passes. So this touchdown became quite a thing—for a few seconds.

And only a few seconds is correct. The touchdown was nullified. What happened? The play had occurred shortly after football authorities had instituted a new rule—you could no longer pick up an opponent's fumble and run with the ball.

Was he discouraged? Not for long. As he explains it today, such situations in sports have given him much that he would not have learned, and have aided him in forming programs for the youths of his church.

Now rector of historic St. Paul's Church in Richmond, Va., a long way from St. Mary's University in San Antonio, Texas, where as left end he grabbed that fumble and chalked up a quickly-erased six points, the Rev. Robert R. Brown allows the quality of sportsmanship to govern his approach to youth.

While coaching basketball and football (at Central Catholic High in San Antonio and at St. Mary's), Bob Brown was always interested in character-building programs. He felt then, and still feels, that it wasn't enough for the athletic field to offer only exercise and football plays, that sports should aid in the development of a boy's moral character.

It was mostly because of his thoughts along this vein that he went off to Virginia Theological Seminary to study for the priesthood, and while there he spent some time as assistant coach at Episcopal High School in Alexandria.

Probably more noted for his basketball career in the vicinity of San Antonio, Bob Brown played a lot of semi-pro football and basketball in the Texas leagues. While at Texas



Mr. Brown

Military Institute, before going to St. Mary's, he won the annual cup for scholarship among athletes.

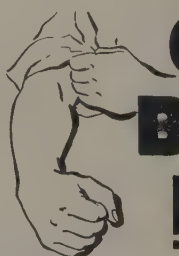
A rough football player at a time when some of the youths thought it was a sign of ruggedness to play without a helmet (and he has a football cleat scar on his head, received during a game with the University of Mexico, to prove it), Mr. Brown firmly believes that what boys need from coaches today is affection, understanding and a "good example" to follow.

Apparently he provided that "example" for his boys while coaching in San Antonio, according to the affectionate manner in which papers of that area treated his football and basketball activities and his efficiency in preparing the teams for combat.

Wrote one publication: "The Buttons (Central High) are headed for a successful season with Robert R. Brown as head coach. . . . He completed his high school career at T.M. and left an enviable record at St. Alma Mater as an all around athlete. . . . Coach Brown was a member of the 1930 Rattler (St. Mary's) squad under 'Bones' Irving. This year he is a senior at St. Mary's University, head of the students' council and lieutenant colonel of the Military Department. . . . Last year Bob coached the Fangs (Central Junior High) to a successful athletic season. We know he will do the same with the Buttons and though handicapped very much by lack of material, the master hand is already showing itself. . . ."

And so from youngest coach at the time in San Antonio to his present position as rector of Richmond's thriving St. Paul's, Mr. Brown retains that spirit of sportsmanship as is evident in his youth program.

It's time to roll up your sleeve...



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NATIONAL BLOOD PROGRAM

Dora Chaplin

CONTINUED FROM PAGE 22)

Foreign Missions Department at 281 Fourth Avenue, New York City, and they will send you a little book giving details of their requirements. You need good health, and would be required to pass medical examinations.

Try to do well in High School, and you go to college choose courses which will help you to be an educated Christian. For example, if you take Bible course, take it because it will help you to know more of the Faith and deepen your understanding, not necessarily because you are going to teach Bible. Also, in college become associated with the Student Christian Movement and the Student Volunteer Movement; it will show you what is going on and what other crusaders like yourself are doing.

Ask your rector to give you the name of one or two Missionary Bishops in this country. Write them a brief note asking what kind of woman's work is most needed in the United States.

Remember—the work of a missionary is not always as romantic as it looks in pictures—it involves hard work, and sometimes difficult living conditions and some loneliness, but dedicated people accept the hardships as part of what they offer to God. But the right people are needed, and I hope if you find that this is your vocation, you will be accepted for this tremendous life work. Even if you are discouraged at first, keep trying!

Dear Dora Chaplin:

I have a bad time with shyness. I want to be popular, but when I am with people I don't know, especially boys, I freeze up and don't know what to say, or else I chatter a lot and don't seem to be able to be myself. Is there any way of getting out of this?

Katherine M.

(15½ years old, Tennessee)

DEAR KATHERINE:

I expect various people give you good advice and some of it is helpful. I'm going to ask you to do a little "homework". I expect you know the magazine called *Seventeen*? They publish a whole series of little pamphlets you can write for—the two I think would help you very much are Reader Service Booklet No. 9, called "Popular Girl", and No. 1, called "Everybody's Shy". This last one has a chapter at the end on "How's your shyness score?" If you read them carefully and honestly, and try out some of the suggestions, I believe you will learn a lot.

My own particular piece of advice is to try to develop a curiosity about other people. By this I mean a real interest in them, an honest wish to know them, not an artificial "line". There are many insincere people who

pretend to have this gift. They have learned to ask you questions about yourself, but have you noticed they don't attend very much to your answer? With them it is a technique. The interest I mean is something quite different. You say to yourself, "Here's someone I don't know. I wonder what it feels like to be that person? What is he interested in? What does he do with his time? What does he want to be?" Very few of us can resist someone who is honestly interested in our lives. When the desire to know someone else is real, you find yourself relaxing and being the real You, while he in turn is getting the impression that he is someone you are enjoying.

Please do your "homework" faithfully, and let me know the results. END.

Television

(CONTINUED FROM PAGE 25)

the old soap opera, giving the audience a vicarious bit of sentimental participation in the stranger's grief. Even the organ which swells in the background when the woman tells of her husband's passing is the same one that was used on soap opera. But these programs are worse than the day-time serial ever was, because they exploit real and not fictional problems.

A program similar to and even more offensive than "Strike it Rich" is called "On Your Account." On it an even more lugubriously sympathetic announcer, named Win Elliot, has an unctuous chat with each of the contestants before they "go to the bank" and try to win money by answering questions. A woman whose children had polio and who needs money for treatment had Mr. Elliot solemnly inquire into her tragedy, and then sympathize tenderly when she failed on the "big" bonus question. A husband whose wife had "unexpected trouble," which turned out under Mr. Elliot's questioning to have been tuberculosis, was asked to recount the experience in detail on the pretext that it would be "helpful" to others who got into "unexpected trouble." A woman was brought before the cameras to tell of the death of her fiancé ten years before, and as tears came to her eyes the saccharine organ music swelled and the camera moved in close.

After extracting all of the possible emotion from true stories like these, the participant is taken over to the "game." There the contestant attempts to win rollaway dishwashers, sterling silver services, zig-zag sewing machines, savings bonds, and money by identifying movie queens and state capitols, and by answering stupid questions. This disproportion between TB, polio and death and the trivial questions and soapy prizes comes as a shock each time; but not, apparently, to the show's producers. On each "game" there is a special

(CONTINUED NEXT PAGE)

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EPISCOPAL CHURCHNEWS

When Writing To Camps

super award which comes into play by chance, which may give the participant a very much more substantial award.

But the essentially cruel operation of the "game" continues to the last: the contestant learns from a buzzer that the next will be the "big" bonus question and, nervous and closely observed by the cameras, he has to answer the question to win the prize.

This "game," as it is always called, is obviously justified in the minds of

ding performed each day between its commercials for lotion or soap. The details of the couple's courtship are first examined in detail, and then the ceremony is shown. One morning when I watched this program it showed the wedding of two deaf mutes and moved in close to show the kiss after the ceremony.

It is hard to see how programs like this can fail to increase the insensitivity which they already grossly reflect. END

NEXT ISSUE

The Story of The Episcopal Church in PHILADELPHIA

by
CLIFFORD DOWDEY
Distinguished American
Novelist and Historian

those who put it on and those who look at it by its service to the needy. After extracting the story of a soldier's search for a mother whom he had never seen, which ended finally in his finding her sick in a slum and in need of money, Mr. Elliot said bravely to the soldier as they went over to select the quiz questions, "Let's go to work for Mom."

When "Strike it Rich" first appeared one heard widespread praise for it among the television public; it was a quiz program which was giving money to those who really need it. This self-righteous cloak to this insensitive enterprise is perhaps its most offensive characteristic. God says comfort ye my people, and let justice roll down as waters. These television shows not only exploit a selected few of those who need justice or comfort, but also try to justify the exploitation by the claim that they have given these divine gifts. Let roll-away dishwashers roll down as waters, and soap as a mighty stream.

There are other shows on television which seem similarly to invade and make use of hitherto private experiences and emotions. A program called "This is your Life" confronts a person by *surprise* (of course) with a review of his life, with old friends and teachers and girl friends and business partners and experiences, exhumed and thrust before him so that the camera can record his reaction for millions of viewers. Another program called "Bride and Groom" has a wed-

What Is A Bishop

(CONTINUED FROM PAGE 19)

fectively because by facing persecution and escaping death by the skin of their teeth they had justly won the highest esteem as illustrious Christians who could exercise effectively the power of the keys.

A sinner was relieved from the anxiety of his guilt by the *personal* "acceptance" of a godly man who spoke for Christ, as did the bishop and the martyr, and whose verdict was sure to be confirmed by the Church. The anxious man may be in a measure relieved when his psychiatrist "accepts" him, knowing full well the quality of his guilt. But the psychiatrist speaks only for himself, and by compassion he may be moved to make himself *particeps criminis*. Who can confidently accept such acceptance?

Every form of absolution to be really comforting must in the first instance be personal, "*Ego te absolvo*" (I absolve thee), but the effect of it depends upon the quality of the person. The most significant formula of absolution used in early times was not *Ego te absolvo* but *Pacem do* (I give thee peace), meaning I receive thee into communion with me. Whether this personal assurance would be followed by restoration to full communion with the Church depended upon the quality of the person who gave it. The bishop could be sure that the people would follow his example, since they "were attuned to his commandments as the harp is to its strings" (Ignatius, Phil. 1:1, 2).

I do not know whether phenomenal bishops will be pleased to see the essential quality of their office depicted in such glowing colors; or whether they are smugly satisfied with the parasitical sublimity bestowed upon them by law—of which, alas, they will by law be deprived at an age when they are best fitted to be vicars of Christ upon earth, if ever they can be. END.

Builders for Christ

(CONTINUED FROM PAGE 24)

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(CONTINUED ON PAGE 34)

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"Miss Gulliver's" Travels

By BETSY TUPMAN

YOU would seldom think that the color of a girl's eyes could mean danger to her but that was what faced a young missionary teacher traveling in the Near East. In Baghdad, Iraq, accompanied by a Moslem religious teacher and protective escort, she visited a famous mosque, "scared," she admits, that someone would look under her black veil and notice her blue eyes—a dead giveaway for Christians. She was wearing a cross under

When she attended Carleton College, Northfield, Minn., she found that the Congregational Church school sponsored its own overseas program. Upon graduation in 1951, with students paying her way, she was sent by the American Board of the Congregational Church as a missionary to Japan. Her work came directly under the Inter-Board for Christian Work in Japan, a Japanese organization started during the war to keep Christians together.



Cynthia McEvoy and two of her pupils in Osaka.

her garments, too; but no one thought to doubt it when her escort told inquirers that she was an Iranian princess and properly Moslem. This was just one incident in the experiences of Cynthia McEvoy, daughter of the Rev. and Mrs. Richard E. McEvoy (he's rector of St. Mark's In-the-Bouwerie, N. Y.), who returned recently after two years as a missionary teacher in Japan and a six-months' tour through the Far East, Near East and Europe.

A graduate of Margaret Hall, Episcopal girls' school in Versailles, Ky., Miss McEvoy became interested in missionary work in Japan when she heard a talk by the Rt. Rev. Kenneth Viall, assistant bishop of Tokyo, during "Conference Week" at the school in 1947.

Her regular assignment was at Baika Girls' School, near Osaka, one of the oldest Christian girls' schools in Japan, maintained solely by Japanese Christians but with occasional outside teaching help. She taught English, Bible and music.

In addition, she had a part-time teaching assignment at St. Michael's International School, Kobe, a "pet project" of Presiding Bishop Yashiro of the Nippon Siekwokai (Holy Catholic Church of Japan).

Miss McEvoy's two years in Japan gave her a real insight into the needs of the people there and she believes "Christianity is the answer for Japan."

"Yet," she continued, "it is a very slow process. The people need spiritual values. They have a deep sense

(CONTINUED ON PAGE 34)

Schools

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he proved to be simply retarded, not mentally deficient. He was well worth the extra effort of his parents and the school, for, in a surprisingly short time, he took the place in the community to which his inheritance entitled him.

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Library facilities are shockingly inadequate at many of the seminaries. At left, the stacks at the Virginia Seminary, designed for a student body of 75, are hardly adequate for the current enrollment of 136. Below, a classroom at Seabury-Western which has no place for public lectures, speech training, student meetings, and similar activities. Its proposed building will provide these needed facilities.

THE NATIONAL COUNCIL
Protestant Episcopal Church
281 Fourth Ave., New York 10, N. Y.

THIS YEAR YOUR CHURCH, BY DIRECTION OF THE General Convention, is making an appeal to you that has been very appropriately named BUILDERS FOR CHRIST. Its purpose, as its name indicates, is not to obtain day-to-day expenses but actually, with hammer and saw and mason's trowel, to create some of the physical equipment needed so badly.

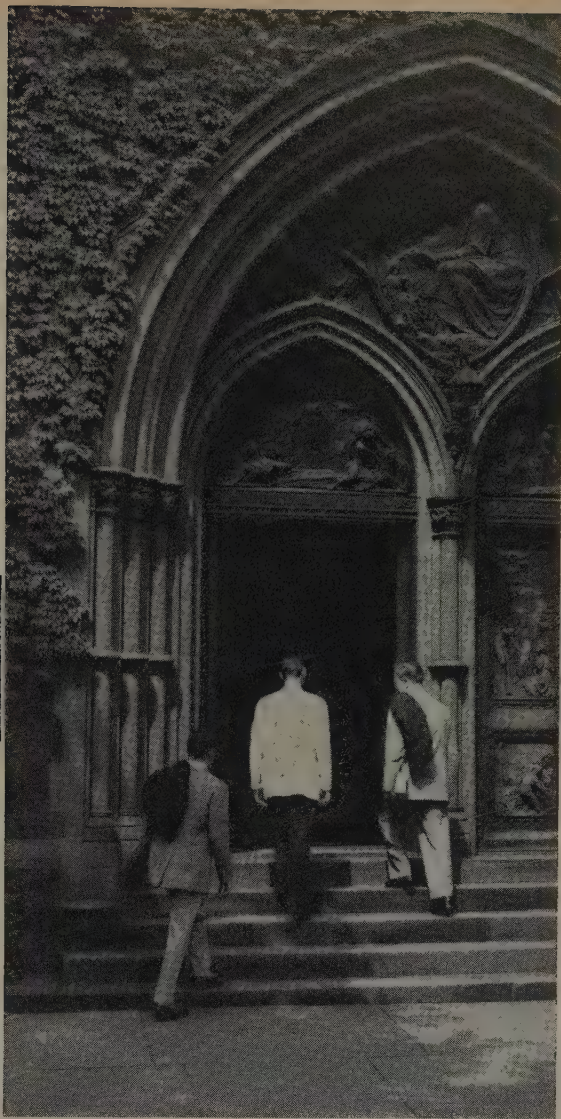
Several activities of the Church will be helped through this appeal; all are important. It is no accident that the Church's seminaries have a high priority and will receive almost half of what you give. On these pages in picture and text are told some of their most urgent needs. For more information ask your rector for a copy of the folder *Our Seminaries*.



An important part of seminary training is the practice a student receives in the actual conduct of the Church's worship. Here a Bexley Hall student preaches at Evensong in the seminary chapel.

Our SEMINARIES

BUILDERS *for Christ*



BOOKS, SO ESSENTIAL TO A THOROUGH THEOLOGICAL education, must be housed in an orderly manner if they are to be useful, and room must be available for their study. Six of our eleven seminaries are in desperate need of more library space: Berkeley, Church Divinity School of the Pacific, Seabury-Western, E.T.S. of the South-west, Bexley Hall, and Virginia Seminary.

The one project which is most important to the Episcopal Theological School in Cambridge, Mass., is the construction of two faculty houses.

The number of resident faculty is ten. All are married. The number of faculty houses, although we have added one as recently as 1950, is only eight. One of the faculty at present is traveling to and from his home in Connecticut. We must build.

A similar situation faces the General Seminary where three faculty families live outside the

seminary, one of them at considerable distance, for whom the seminary must pay rent. One other family is housed in a building unsuited to such accommodation. Our 25-30 married students must now shift for themselves finding, and paying high rent for, apartments in the neighborhood.

Several seminaries need additions and improvements to their dormitory and general living facilities. This is true at the Philadelphia Divinity School, Nashotah House in Wisconsin, and Seawanee, Tenn. At the first named (Philadelphia), the one project which is most important at this time is the building of a refectory and kitchen. The students now must take their meals in the basement of the main building where it is very hot because the heating system runs through the room and there is no adequate ventilation. It is also very overcrowded because of the large increase in the enrollment.

your own parish and community may hinge on how well he has been trained, you, as a member of the Church, have a definite and serious stake in your Church's seminaries. On your approval and support as a conscientious Christian rests the success of any move by the Church to build a firmer foundation for her ministry, any move that seeks to provide enough men to meet every need and to assure that these men offer the highest caliber of leadership.

The Episcopal Church is already making such a move: her National Council, responding to the dictate of the Church's top legislative body,

"At this point..."

when he realized there was absolutely nothing he could do now to protect his loved ones from harm, he began to realize that there must be a higher Power at work, ordering beyond his own ability to plan and foresee. Having all his life felt intensely responsible, first for his widowed mother and later for Louise and the children, he saw now that there was a limit to any human's ability to shield and protect."

Read the dramatic story about TOM FLETCHER—who gave up a successful business career to enter the priesthood . . . Entitled WE STARTED OVER WITH GOD in the February issue of

McCall's

General Convention, has included \$2,000,000 for the seminaries' urgent needs in the \$4,150,000 "Builders for Christ" capital funds campaign it is now directing.

Between Jan. 15 and Feb. 15, National Council, with cooperation of dioceses and parishes, is carrying to the Church's members an intensive program of education on these seminary needs. The needs emphasized are only most critical—for buildings, repairs and improvements that will help the seminaries bear the heavier student load necessary to meet the Church's—and your—minimum demands.

Later, you will be given an opportunity to make a definite gift to help

care for this most urgent problem of the Church.

Meanwhile, you, whose stake in your Church's seminaries involves the spiritual care you look for from your own clergyman and his fellow servants of Christ, can help the Church and yourself most by knowing about these seminaries, their needs and the great contribution they make to the whole life of the Church and to the welfare of the society around you.

Woman's Corner

(CONTINUED FROM PAGE 31)

of these values but are picking up a sense of materialism from the West. Christianity is the only way to counteract that."

Her six-months' trip home gave her the opportunity to observe the work of Christian missionaries in other parts of the world. She started off by way of Formosa and Hong Kong. She was much impressed with the work of the Rev. and Mrs. James Pun, refugees from the Chinese Mainland, who were operating St. James' Settlement House in Hong Kong "in the most fantastic tenement area you can imagine."

The Puns teach handicraft and the making of altar bread to the girls, and carpentry and mechanics to boys. In the evenings, they hold a dispensary, doing what little they can to relieve the suffering and misery of the crowded city of refugees.

"Miss Gulliver" arrived in Rangoon, Burma, the day that the All-Burmese Christian Conference began, presided over by the Rt. Rev. Francis Ah Mya, assistant bishop of Rangoon. The conference discussed evangelism and the question of Burmese nationalism as it is affecting the Christian Church.

Because the Nationalists are strongly Buddhist, the Christians have a rough time. One tribe, primarily Christian, which is known to be opposed to the government, makes many of the Burmese think all Christians are anti-government. But the Christians are very faithful and are eager to teach Christianity throughout the country.

During a visit to Madras Women's Christian College in India, the young teacher accompanied Episcopal missionaries to a rural village to watch native women teaching Bible classes.

One of the most unusual experiences of her trip home was a ride across Afghanistan by mail bus, a journey very few women have ever made, much less alone. She carried two Bibles to Afghanistan for Christian consulate members who hold probably the only Christian services in the country. Little, if any, missionary work has ever been done in that country, which is fiercely Moslem.

Her next stop was Baghdad, Iraq,

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For catalog write Col. B. B. Bouton
Adm. Building Howe, Ind.

ere she posed as an Iranian princess for her visit to the mosque and on to Egypt, the Holy Land and Rome.

Summing up her reactions to her trip abroad, Miss McEvoy told *news*:

"Americans simply don't realize what is happening in the rest of the world. We don't realize the internal turmoil in these countries. Because we are more fortunate, we have a great responsibility to them. We are doing something, but it's not enough. We have more Christians who can see to it, the better it's going to be. They have to see it from a Christian point of view and not as an American with money."

Last month Miss McEvoy went back to Margaret Hall to lead another Conference Week on Japan—the very thing that first inspired her to do missionary work in that country. She plans to work in New York.

Christian Society

(CONTINUED FROM PAGE 23)

churches as they now are, fully set forth the manifold wisdom of God revealed in Christ. The recovery of the unity of all the parts of the Christian society remains a distant ideal, to be worked out in the spirit of the prayer of the Saviour "that they may all be one; thou, Father, art in me, and I in thee, that they also may be one in thee, that the world may believe that thou has sent me," but not to be quickly realized by human contrivance, or by a hasty synthesis that is less than organic in its recovery of the fullness of life. The World Council of Churches cannot create unity. Already certain tasks to which it can set itself, or which it can challenge the churches to undertake have become apparent.

There is, first, the task of closer theological definition of those points at which the Christian confessions are divided. Definition of agreement has proved comparatively easy; the precise location of difference is much more difficult. The experience of debate in the ecumenical setting has shown that the major differences within the Christian world do not at present run along the lines of confessional division. "Catholic" in the Church of England may find himself at many points more closely in sympathy with Roman Catholics than with evangelical members of his own communion. An "Evangelical" may feel nearer to a Protestant Non-conformist than to an Anglo-Catholic of his own church. The conservative attitude towards the Scriptures known, not only suitably, as fundamentalism, is found in almost all the great confessions. So is the attitude generally described as liberal. Pacifism is not the monopoly of the Friends, nor anti-pacifism of the state churches

of Europe. Modern psychology has shown that men are influenced more than they know by psychological factors and less than they imagine by convictions reaches through intellectual processes and rationally held. It may be that attachment to confessional principles is due, more than men suppose, to traditional loyalty rather than to immediate spiritual experience, and that theological positions are, more than theologians like to think, rationalizations of unconscious motives of fear, self-preservation or aggression.

This does not mean that the differences between the Christian traditions are imaginary, or that they have no serious intellectual and theological content. To attend an ecumenical gathering is to become aware in a new way of the depth of those divisions, and of their power to keep in separation those who most ardently desire to be in all things one. But it does mean that the whole problem of division and unity has to be surveyed afresh. To what extent is it possible for differing theological positions to be held within a single confession without disrupting its unity? What are those theological differences which are of such weight as to justify the confessions in continuing in separation, in a world which cries out so urgently for the unity of the human race to be prophetically manifested in the unity of the Church?

A second problem is that of the recovery of a measure of liturgical unity within the Christian society. This is not to be confused with the question of inter-communion, which is a matter of doctrine and church order, and not primarily of liturgical emphasis. The way in which a man has been accustomed to worship God has a deeper influence on his total reaction to the Christian faith than almost anything else. It is at this point that Christian divisions are most inveterate, and most securely rooted in the less than conscious levels of personality.

In one great area of Christian tradition, public worship is carried on in a language unknown to the people. The intellectual response, therefore, tends to be individual through the private prayers and devotion of the worshipper which may bear little or no relation to the liturgical movement of the service. The common response, which may be deep, sincere and intense, is on a different level, in that obscure region in which racial memories are stored, and by which the basic patterns of character are determined.

In another area, the service is liturgical, but in a language generally understood. Here the intellectual demand is much greater, but the worshipper is taught to be conscious of himself as a part of the larger unity of the Church in time

(CONTINUED NEXT PAGE)

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and space, rather than to seek the immediate satisfaction of his own individual and personal needs.

Yet a third type of worship is non-liturgical. Here the central concern is with a particular group of Christians worshipping on a particular day, and with their immediate edification. Much depends on the minister, in whose hands the whole conduct of worship is placed, and whose effectiveness or ineffectiveness may make or mar the whole act of Christian worship. But within this non-liturgical tradition there is a marked difference in tone between those confessions in which the appeal is primarily intellectual, through instruction in the word of God, and those in which emotional effects are deliberately aimed at, or at least recognized as a normal part and consequence of worship.

Finally, in the less organized sects, there is nothing that could be recognized as liturgical order, but rather a free participation in worship of all those present, according to the custom of the Church of Corinth, as we find it described in St. Paul's first Epistle. The same dangers recur as in the primitive age. And, paradoxically, there is in such worship something of the same mass emotional reaction, on a less than fully conscious level, as can be observed in the most strictly liturgical tradition of Christian worship.

As soon as the ordinary Christian moves out of the range of worship to which he has been accustomed and to which he is attached, he feels himself ill-at-ease. Something is lacking which he feels to be necessary; something is present of which he finds it hard to approve. Those reared in a liturgical tradition are distressed by the lack of form and order in much non-liturgical worship. Those accustomed to freedom of expression find themselves straitened by the rigidity of liturgical tradition. An artificial mixture of divergent traditions satisfies no one, and leaves an almost universal sense of frustration.

It is here that we face in its practical and most immediate form the problem of Christian union. If Christians cannot worship together happily, agreement at other points remains barren. But in worship, we are dealing with the obstinate antinomies of human nature and of the human situation—then tension between intellect and emotion, between the individual and the group, between the transitory and the eternal, between the needs of the contemporary generation and the changeless structure of the Christian society. The Christian confessions, in their separation, have emphasized Christian confessions, in their separation, have emphasized one or other of the antinomies.

CONTINUED NEXT ISSUE

CHANGES

TAYLOR, RAYMOND ROBERT, from the Missionary District of South Dakota to Grace Church, Pemberton, N.J., as rector.

PARKE, J. STANLEY, vicar, St. Andrew's mission, San Diego, to St. Peter's, Santa Maria, Calif., as rector.

LORD, MARTIN T., of St. Matthew's Church, Bogalusa, La., to St. John's Church, Chevy Chase, Md., as associate rector.

DORON, JOSEPH S., Archdeacon of the Missionary District of San Joaquin, to Christ Church, Sausalito, Calif., as rector.

BEISHEIM, C. DONALD, vicar, Church of Our Saviour, Secaucus, N.J., has resigned.

WILLIAMS, ROBERT K., to Church of the Holy Communion, Paterson, N.J., as curate.

PICKENS, CLAUDE L., assistant secretary, Overseas Department of National Council, received from the Diocese of O-Hsiang of the Chung Hua Sheng Kung Hui.

SMITH, ALEXANDER J., assistant, St. Paul's Church, Burlington, to St. Mark's Church, Springfield, Vt., as rector with charge of Gethsemane Mission, Proctorsville.

WOODWARD, DONALD R., rector, St. Peter's Church, Bennington, Vt., to St. Paul's Church, Burlington, Vt., as rector.

OLDHAM, G. ASHTON, retired Bishop of Albany, to Church of the Ascension, N.Y.

FENTON, ARNOLD A., curate, Christ Church Cathedral, to active duty with the Navy. To be addressed while in service at headquarters, Diocese of Western Massachusetts, Springfield.

SCHENCK, JOHANN, to St. Paul's Church, Paterson, N.J., as curate.

McCULLOUGH, MARK M., priest-in-charge, Christ Church, Newark, to Christ Church, Biddeford, Maine, as vicar.

PHILLIPS, ALBERT E., rector, Church of the Mediator, Edgewater, N.J., retired.

ORPEN, J. ROBERT, JR., curate, Church of the Transfiguration, N.Y., to St. George's Williamsbridge, The Bronx, N.Y., as vicar.

JOHNSON, J. HILL, to Bishop Gray Inn, Day-enport, Fla., as associate chaplain.

FERINGA, NICHOLAS M., headmaster, Watkinson School, Hartford, Conn., to St. Paul's School, Garden City, L.I., N.Y., as headmaster, effective the end of January.

HAMMOND, FREDERICK C., vicar, All Souls' mission, Point Loma, San Diego, to St. Andrew's, Lomita Park, Calif., as rector.

HOLT, HAROLD G., vicar, Trinity Mission, and chaplain, State Penitentiary, Waupun, Wis., to Saint Paul, as assistant to the dean, and chaplain, Convention of the Holy Nativity, Fond du Lac, Wis.

HULTGREN, HAROLD G., rector, Trinity Church, Astoria, L.I., N.Y., to Holy Trinity Church, Alhambra, Calif., as rector.

JANSEN, FREDERICK B., rector, St. James' Church, Somerville, Mass., to House of Prayer, Newark, N.J., as rector.

JONES, THOMAS W., vicar, Immanuel mission, El Monte, to St. Paul's, Lancaster, Calif.

JUERGENS, ROBERT, SR., of St. Paul's, Lancaster, Calif., to St. Paul's mission, Barstow, Calif., as vicar.

LYALL, ALEX., vicar, St. John's mission, Los Angeles, to Holy Comforter, Los Angeles, as vicar.

MORREL, GEORGE W., rector, Trinity Church, Redlands, Calif., to Trinity Parish, Midland, Tex.

ROBERTS, H. RUSSELL, vicar, St. Mark's in the Valley, Solvang, Calif., to Trinity Church, Fillmore, Calif., as assistant rector.

ROBERT, FRANK W., priest-in-charge, St. Ann's Church, Woodstock, Ill., and Christ Church, Harvard, Ill., to Christ Church, Covington, La., as rector.

ROSSMAESSLER, EDWIN O., curate, All Saints' Church, Highland Park, Los Angeles, to San Miguel Boys' School, National City, Calif., as chaplain. He is also instructor and registrar of the Diocesan school.

SADLER, C. BOONE, rector, St. Andrew's Church, La Mesa, Calif., to St. Luke's of the Mountains, La Crescenta, Calif., as rector.

SCOTT, CHARLES W., assistant, St. Paul's Church, Pomona, Calif., and dean of the Parish Day School there, to General Theological Seminary, N.Y., to teach in the undergraduate school while taking graduate work in Pastoral Theology and Christian Education.

SCHULTZ, JOHN A., rector, Church of the Advent, Cape May, N.J., to Diocese of Pennsylvania.

SOMMERVILLE, LLOYD M., vicar, All Saints' mission, Brawley, Calif., to St. Mark's Church, San Diego, as rector.

SOUDER, EDMUND LLOYD, priest-in-charge, St. Mark's mission, Honolulu, and chaplain of Leahi Hospital, to the Episcopal City Mission Society of Los Angeles. He also serves as chaplain of St. Barnabas' Rest Home for Men, Los Angeles, and assistant at St. Athanasius' Church, Los Angeles.

THOMAS, STUART A. L., rector, Church of the Atonement, Morton, Pa., to All Saints' Church, Torresdale, Pa., as rector.

TUKE, CHARLES E., rector, Church of St. John the Evangelist, Lansdowne, Pa., since 1922, has resigned and been made rector emeritus.

TYNG, WALWORTH, of St. Stephen's Church, East New Market, Md., to Christ Church, Savannah, Ga.

WARDER, R. C., of Ascension Church, Hayward, Wis., to Trinity Church, Mineral Point, and the Bishop Kemper Memorial Chapel at Darlington, Wis., as priest-in-charge.

WEBBE, GALE D., rector, St. Mary's Church, Asheville, N.C., to Church of the Good Shepherd, Columbia, S.C., as rector.

WETHERILL, FRANCIS M., associate rector, St. Simeon's Church, Philadelphia, for 21 years, has resigned.

WILCOX, ALBERT E., rector, St. Mark's Church, Honey Brook, Pa., has retired.

WROTH, E. P., JR., St. Alban's Church, Washington, to Holy Trinity Cathedral, Vedado, Havana, Cuba, as dean.

WYATT, GEORGE C., rector, Holy Trinity Church, Melbourne, Fla., has been named rector of Bishop Gray Inn for Older People.

YOUNGMANN, WILLIAM J., ordained to diaconate by the Bishop of Western New York, to St. John's Church, Elizabeth, N.J., as curate.

LINE, ALBERT E., JR., curate, St. Paul's, Jackson, Mich., to Church of the Advent, Devil's Lake, N.Dak., as rector, and priest-in-charge of two missions at Langdon and Leeds.

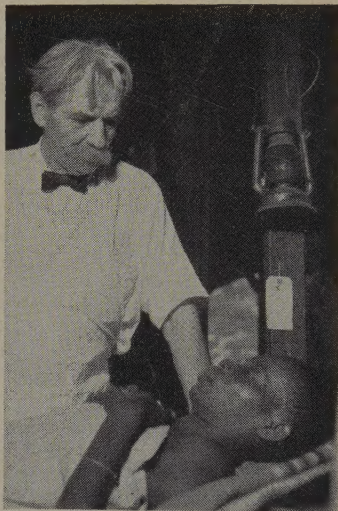
ALLEN, KENNETH, JR., assistant, St. Stephen's Church, Seattle, to Church of the Holy Communion, Tacoma, Wash.

PRENDERGAST, GEORGE H., vicar, St. Paul's, Tombstone, Ariz., to non-parochial status temporarily.

HANE, HOWARD SPENCER, vicar, Zion Church, Colton, N.Y., to St. Thomas Church, N.Y., as assistant.

KIMBROUGH, C. L., of Bessemer City, N.C., to St. Paul's Church, Suamico, Wis.

TALLEY, THOMAS J., of St. Luke's Church, Stephenville, Tex., to St. Barnabas' Church, Denton, Tex.



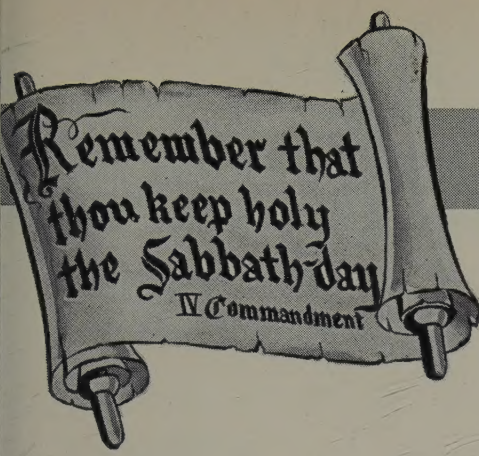
Erica Anderson Photo

In The Next Issue

DR. ALBERT SCHWEITZER

writes for the first time in any American magazine, about his work and his hospital in Lambarene, Africa

DON'T MISS THIS ARTICLE PERSONALLY WRITTEN BY THE MAN OF THE CENTURY



Church Directory

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Com-

munion; HD, Holy Day; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

PARIS, FRANCE

TRINITY PRO-CATHEDRAL
ve. George V.—just off Champs Elysees
8:30, 10:45, 12 (Coffee Hour) Open daily.
Memorial Cloisters, State Flags,
Cathedral Choir . . . Warm Welcome
Beautiful English Gothic on the Continent
Very Rev. Sturgis Lee Riddle, Dean

BONN, GERMANY

American Protestant Church,
on Memorial Chapel
ays—HC, 8:00 A.M., Morning Service, 11:00
Reverend J. L. B. Williams, M.A.

LOS ANGELES, CAL.

CHURCH OF THE ADVENT
W. Adams Blvd. (near La Brea)
George Lyon Pratt, r
Frederick K. Belton, asst.
HC, 9:15 Family Eu & Ser,
P & Ser; Wed 7 & 10 HC

WASHINGTON, D. C.

CHURCH OF THE ASCENSION & ST. AGNES
Massachusetts Ave., N.W.
James Murchison Duncan, r
HC 7:30, 9:30, 11; Daily HC 7
C 4 to 5, 7:30 to 8:30
n in Washington visit this historic Anglo-
lic Parish.

BALTIMORE, MD.

**CHURCH OF ST. MICHAEL AND
ANGELS**
and St. Paul Sts. Rev. D. F. Fenn, D.D., r
P. E. Leatherbury, c Rev. H. P. Starr, c
Services 7:30, 9:30 and 11, also daily
An outstanding choir of boys and men.

BOSTON, MASS.

SAINTS' (Ashmont Station) Dorchester
Sewall Emerson, r Rev. Donald L. Davis
7:30; 9 (sung) CH S; 11 (Sol);
EV & Ben; Daily Eu 7, Wed & HD 10; EP
C Sat 5-6, 8-9

CHURCH OF THE ADVENT
Whitney Hale, S.T.D., r
Vernon and Brimmer Streets
HC 8, 9; Sol Mass Ser 11; Sol Ev, addr. &
6. Daily MP 7:10, HC 7:30; EP 6; Thur HC
; Fri HC 12 noon, Healing Serv. 12:30; C
12-1, 5-6; Sun 10:15

CAMBRIDGE, MASS.

TRINITY CHURCH Harvard Square
gy: Rev. Gardiner M. Day, Frederic B. Kel-
y, Philip S. Krug
8, 9, 10, 11:15; 7:45; Wed 8 & 11

NEW YORK CITY

NEW YORK CATHEDRAL
(St. John the Divine) 112th and Amsterdam
Sun HC 7, 8, 9, 10, 11; Cho Mat 10:30; Ev 4;
Ser 11, 4. Wkdys HC 7:30 (also 10 Wed, and
Cho HC 8:45 HD); Mat 8:30; Ev 5:30.
The daily offices are choral exc. Mon.

CALVARY Rev. G. Clare Backhurst, r
4th Avenue & 21st Street
Sun HC 8; MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Ev Mon to Sat 6

GRACE CHURCH
Broadway at Tenth St. Rev. Louis W. Pitt, D.D., r
Sun 9 HC, 11 MP, Thurs. 11:45 HC

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 9:30, Morning Service & Ser 11;
Thurs & HD HC 12 Noon

CHURCH OF THE HOLY TRINITY
316 E. 88th St. Rev. James A. Paul, D.D., r
Sun 8 HC, Ch S 9:30, Morning Service & Ser 11,
EP & addr 5

ST. BARTHOLOMEW'S Rev. A. P. Stokes, Jr.
Park Ave. at 51st St.
Sun HC 8, 9:30; MP 11 (HC 1st Sun)
Wkdya HC Tue 10:30, Wed & HD 8, Thurs 12:10;
EP 6 Daily.

St. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

ST. JAMES' CHURCH Madison Ave. at 71st St.
Rev. Arthur L. Kinsolving, D.D., r
Rev. W. J. Chase Rev. J. F. Martin
Sun 8 HC, 9:30 Ch S; 11 MP, Ser; 4 EP, Ser;
Wed 7:45 HC; Thurs 12 HC

ST. MARY THE VIRGIN
Rev. Grieg Taber, D.D., r
46th St. between 6th & 7th Aves.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C. Thurs 4:30-5:30; Fri 12-1,
4:30-5:30, 7-8; Sat 2-5, 7-9.

NEW YORK CITY

ST. THOMAS Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St., north of Radio City
Sun HC 8, 9 & 11, 1st & 3rd S; MP 2nd, 4th, 5th
S; Cho Ev 4
Daily 8:30 HC, Tues 12:10; Thurs 11; ND 12:10.
Noted for boy choir; great reredos and windows.

TRANSFIGURATION Rev. Randolph Ray, D.D., r
Little Church Around the Corner 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11, V 4

TRINITY Rev. John Heuss, D.D., r
Broadway and Wall St.
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45
HC 8, 12, Noon Ser 12:30, EP 5:05; Sat HC 8,
EP 1:30; C Fri 4:30 & by appt.

ROCHESTER, N. Y.

ST. PAUL'S CHURCH Rev. George L. Cadigan
East Avenue and Vick Park B.,
Sun Services 8, 9:30, 11; Fridays 7

UTICA, N. Y.

GRACE The Rev. Stanley P. Gasek, r
Sun 8, 9:15 (Fam Eu) 11, 6:30; Lit. daily 12:15;
MP and HC Wed, Thurs, Fri & HD; Healing Fri
12:30

RALEIGH, N. C.

CHRIST CHURCH Rev. Stephen C. Walke, r
Capitol Square—on U. S. Highway No. 1
Sun 8 HC, 11 MP, 1st Sun & HD 11 HC; 2nd &
4th Sun 9:30 HC

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., r
Rev. A. Freeman Traverse, asst.
Sun 8, 11, Evening, Weekday, Special Services as
announced

MEMPHIS, TENN.

CALVARY CHURCH 102 N. Second (Downtown)
Donald Henning, D.D., L.H.D., r
David Watts, B.D., Asst.
Sun 7:30, 9:30, 11. Daily HC 7:30

RICHMOND, VA.

ST. LUKE'S—on Routes 1 and 301
Sun Masses 7:30, 11; MP & Ch S 9:30; Daily
Masses 10:30 exc. Wed & Sat 7:30; C Sat 4-5

ST. PAUL'S—across from the Capitol
Rev. Robert R. Brown, r
Rev. W. Holt Souder, assoc.
Sun Servcies 8, 11, also Wed 8

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